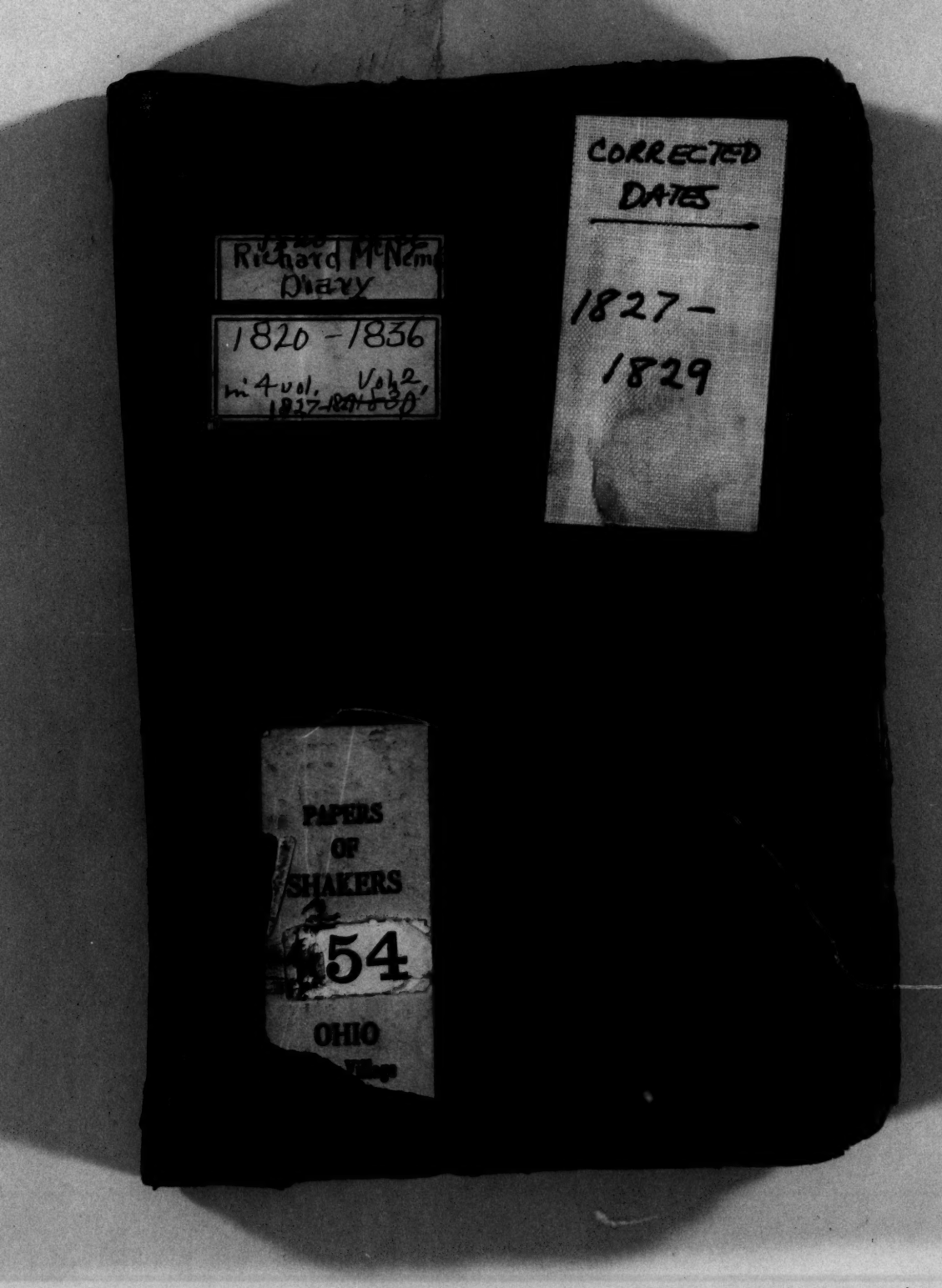
Richard McNemar
Diary
1820 - 1836
in 4 vol. Vol 2,
1827-1830
CORRECTED
DATES
1827 -
1829
PAPERS
OF
SHAKERS
454
OHIO

David Grammons calculation
Jany 20. 1834. One quarter of a mile
per day for one hand will amount
in a year to 93 miles. 3 days journey
at $1-50 the yearly amount 4,50
which for 3 hand would be 13 - 50,
This in 20 years would amount to $270
or 3 days for one hand would be 60 days in
20 years or two months. & for 3 hands 6 months
Thursday. Breakfast 3 kinds of bread on one
square coin for br R. raised wastecake for Alice
and wheat loaf for J. & E.

Elementary substances are first

Light	Silex	Zinc
Caloric	Alumine	Bismuth
Oxygen	Yttria	Antimony
Nitrogen	Glucina	Arsenic
Hydrogen	Zirconia	Cobalt
Sulphur	Agustina	Manganese
Phosphorus	25 Metals	Tungsten
Carbone	Gold	Molybdenum
4 Alkalies	Platina	Uranium
Potash	Silver	Tellurium
Soda	Mercury	Titanium
10 Earths	Copper	Chrome
Lime	Iron	Osmium
Magnesia	Tin	Iridium
Strontites	Lead	Palladium
Barytes	Nickle	Rhodium

Caloric. is heat or rather that substance from which the sensation of heat is communicated to

Oxygen. one of the component parts of atmospheric air. Nitrogen or azotic gas another.

Gas is any aeriform fluid combined with calo-
ric & capable of existing constantly in an aeri-
form state under the pressure & at the tempera-
of the atmosphere.

Hydrogen. Signifies to produce water & is a sub-
stance invisible but compounded with oxygen
forms a visible liquid called water
Hydrogen gas is also called inflamable air,
so that Hydrogen is one of the most combustible
substances in nature.

Phosphorus is a combustible matter extracted
from bones & found in various plants —

Carbone is charcoal in a state of perfect purity

Soda is extracted from salt or seaweeds as potash
is from the ashes of common wood

10 Earths

Silex mixed with alkali runs into glass.
It is found in flints sand sandstone agate jasper &c

Alumine forms the basis of alum, is used in
potteries enters the composition of brick

Caustic - that which burns or decomposes flesh

Cheyne's Essay on health & long life

Water

Without all peradventure was the primitive original beverage, as it is the only simple fluid fitted for diluting, moistening & cooling the ends of drink appointed by nature. And happy had it been for the race of mankind, other mixt & artificial liquors had never been invented. Water alone is sufficient & effectual for all the purposes of human wants in drink. Strong liquors were never designed for common use: they were formerly kept (here in England) as other medicines are, in apothecaries shops, & prescribed by physicians as they do diascordium & Venice-treacle, ~~treacle~~ and it were as just and reasonable to see men (and if they go on it is possible I may hear of it since laudanum is already taken into feasts & entertainments) sit down to a dish of venice treacle or sir Walter Raleigh's confection, with a bottle of hysterick cordial as to a dish of crawfish soup an ox cheek or venison pasty with a bottle of hermitage or tockay or which some prefer to either of them, a bowl of punch.

Wine has now become as common as water & the better sort scarce ever dilute their food with any other liquor. And we see, by daily experience

that (as natural causes will allways produce their proper effect) their blood becomes inflamed into gout, stone & rheumatism, raging fevers, pleurisies, small pox or measles their passions are enraged into quarrels, murders and blasphemy, their juices are dried up, & their solids scorched & shrivelled. Those whose appetites & digestion is good & entire, never want strong liquor to supply spirits. such spirits are too volatile & fugitive for any solid or useful purpose in life. Two ounces of flesh meat, well digested, beget a greater stock of more durable & useful spirits, than ten times as much strong liquors, which nothing but luxury & concupiscence make necessary. Happy those whom their parents, their natural aversion to strong liquors, or whom kind providence among the better sort has brought to the age of maturity & discretion, without dealing in or disireing any great quantity of strong liquors their passions have been calmer, their sensations more exquesite, their appetites less unruly & their health more uninterrupted than any other natural cause could have produced. and thrice happy they who continue this course to their last minutes.

Nothing can be more ridiculous than the common plea for continuing in drinking on large quantities of spirituous liquors Viz because

They have been accustomed so to do & they think it dangerous to leave it off all of a sudden. It were as reasonable for him that is fallen into the fire or water to lie there because of the danger of removing him suddenly. For neither element will more certainly destroy him before this time, than wallowing in strong liquor. — — Their spirits may indeed flag & sink a little at first ---- but low spiritedness, in such a case, I count no disease. — — — Healthy people who drink only water shall be able to eat & digest almost double of what they could did they drink strong liquors at their meals, as every one that pleases may experience.

Water is the only universal dissolvent & the most proper dilutor of all bodies proper for food; though there are a great many that spirituous liquors not only will not dissolve but even harden & make more indigestible. And I have known men of weak & tender constitutions who could neither eat nor digest upon drinking of wine who by drinking at meals common water heated have recovered their appetite & digestion, have thriven & grown plump.

A sot is the lowest character in life.

Did only the profligate, the scoundrel, the abandoned run into these excesses it were in vain to endeavour to reclaim them a

were to stop a tempest or calm a storm. But now that the vice has become epidemical sin it has got not only among mechanics & tradesmen but among persons of the brightest genius the purest taste — even among the best talents of the creation itself, & those of them too of the strictest virtue otherwise. Since the case is so, it will not be amiss to shew the folly of such a course. — A fit of the cholic, or of the vapours — or a casual disappointment — often give rise & become the weighty causes of so fatal an effect. A little lowness requires drops ~~drops~~ which pass readily down under the notion of physic, drops beget drams, & drams beget more drams, until they come to be without weight & without measure, so that at last the miserable creature suffers a true martyrdom between its natural modesty, the great necessity of concealing its cravings, & the still greater one of getting them satisfied some how. Higher & more severe fits of hysterics, tremors & convulsions beget by by these, bring forth farther necessity upon necessity of drops drams & gills until at last a kind of dropsy, a nervous atrophy or a phrenzy set the poor soul free. — Did this bewitching poison actually cure or relieve them from time to time something might be said to extenuate the folly & frenzy of such a course but on the con-

trary it heightens & enrages all the symptoms & sufferings ever afterwards except the few moments immediately after taking it down & every dram begets the necesity of two more to cure the ill effects of the first and one minute ease they purchase with many hours pain of greater pain & misery, besides the making the malady more inclerable.

Next to drams, no liquor deserves more to be stigmatised & banished than punch. — The two remaining ingredients are sugar & water. & these I will give up to the punch drinkers & allow them all the benefits of them they can bring to this composition yet it will still have malignity sufficient remaining to be held in detestation by persons who value health & life. The strong, the voluptuous & the abandoned need no advice at least they will take none

I could never see any temptation for any one in their senses to indulge in this heathenish liquor. It is likest opium both in its nature & in the manner of its operation & nearest arsenic in its deleterious & poisonous qualities & so I leave it to them who knowing this will yet drink on & die.

Made dishes 14 rich soup, high sauces
baking smoaking salting & pickling
are the inventions of luxury to force
an unnatural appetite & increase the load
It is scarce allowable to provoke an appetite
with medicinal helps — nature is to be
left to its own work without any spurs
from cookery or physic.
As for pork and all kinds of hog's flesh
I think they ought to be forbidden vale-
tudinary & studious people as they were
the Jews: they feed the foulest of any
creature & their juices are the rankest.
their substance the most surfeiting.
The same censure I should pass upon all fish
If any one in health is disturbed in his
sleep it is certain his stomach is filled
with food, choler or crudities or his guts with
wind, choler or superfluous chyle.
All nations & ages have agreed that ~~the~~
~~morning is~~ the morning is the proper
time for speculative studies & those em-
ployments that must require the facul
ties of the mind. Nothing can be
more prejudicial to tender constitu
tions than lying long abed of lolling
& soaking in sheets any time after one
is distinctly away or has slept a due time.

Chronology. extracted from N. Deane

Sir Isaac Newton observes "There is the utmost uncertainty in the chronology of ancient kingdoms arising from the vanity of each in claiming the greatest antiquity. while those accounts were favored by their having no exact account of time."

The Egyptians boasted of being the first of nations & authors of all the sciences which illumineated the rest of the world.

The greeks with one voice confess that all their learning & wisdom came from Egypt. — At a period so remote as the birth of Moses the wisdom of the Egyptians was proverbially famous.

The Phenicians (or inhabitants of Tyre & Sidon) claim the invention of letters. Sanchoniatho of Berytus the most ancient Phenician historian lived in the time of Abibales father of Hiram king of Tyre. He compiled the Phenician history with great exactness from the monuments & memoirs which he received from Jerubbalus the Priest of the god Jao. This most ancient historian relates that letters were first invented in Phenicia by Taaut who lived in that country in the 12th & 13th generations after the creation.

The genealogy of Taaut as given by Sanchoniatho. 1. Protogonus. 2 Genus 3. Ur. Phos. 4 Casius. 5 Hypsuranius, or Memrumus. 6. Agreus,

7. Chrysor & Technites. 9 Agroverus (Noah.) 10. Amyn or Ham. 11. Misor or Mizraem. 12 Taaut

" Misor was the son of Hamyn the son of Misor was Taaut. who invented the ferst letters for writing. In the time of this Taaut or Mercury Phenecia & the adjacent country was governd by Uranus [redacted] & after him by his son Saturn, or Cronus He invented letters either in the reign of Uranus or Cronus. & staid in Phenicia with Cronus till the 23d year of his reign Cronus after the death of his father made several settlements of his family. & travelled into other parts. He gave all Egypt to the god Taautus that it should be his kingdom. Out of Phenicia says the learned Bochart, sprung a vast number of tribes who settled themselves in all parts of the world in Egypt, Asia, Cyprus the isles of the Mediterranean, Sardinia, the African coast, Spain & several other countries. Porphyry who was a Tyrean says, Sanconiatho studied with great application the writings of Taaut knowing that he was the ferst who invented Letters." Taaut was the immediate Successor of Menes the ferst king of Egypt.

The Chaldeans. the Jews, Arabians & Indians have it by Tradition that the Egyptians were instructed in all their knowledge by Abraham

who was a Chaldean. The Chaldaic letters are
rived from the ancient Hebrew or Samaritan
which are the same or nearly so with the old Phenician
The Syrians have also laid claim to the inven
tion of letters. They descended from Shem
The Greeks descended from Japhet & own the
Egyptians as their predecessors in science & arts.

The Indians yield to no other nation on earth
in their pretensions to antiquity. The Schan
scrit language is the parent of every dia
lect from the persian gulf to the Chinese seas
& is a language of the most venerable antiquity
Halhed hints that the learning of hindostan
might have been transplanted into Egypt. &
thus have become familiar to Moses.

Pleasant Hill Sabbath June 1. 1828.
The church assembled at one oclock for the
purpose of hearing & considering the matter of
an intended publication the members of soci
ety present were. Sam.l Turner, Benjamin S.
Youngs, Rufus Bryant, Eleazar Wright David Spining. Ed. Br.
Vincent Reenyon. James Congleton Thomas Shane
Morris Thomas (absent Jacob Montfort sick)

Sab May 25. Elder Benjamin arrived at P. H.
Monday June 9. Went to Lexington & began the printing
May hea

Saturday night about 11 18 o'clock we arrived at P.H.
Sab June 15th returned to Pruets next day to Lex.
Wednesday 18th finished the work & returned
Thursday 19th Elder Benjn set out for home
Sab 22d. Elder David preached his farewell &
Monday 23d. set out for Union village
Saturday 21st rec'd a letter from Elder S. Dated. 11th
Tuesday 24th brought the sheets from Lexington
& went on folding & sketching pamplets till
Thursday July 3d that job was finished. and
Friday 4th rec'd a wound in my leg by a sythe.

Tuesday morning 8th a counsel met at the ministry
shop, to confer on the subject of my staying or going,

Saturday 12th rec'd letters from U.V. expecting
me home the last of July or first of Augt.

Sabbath 13. Meeting prevented by rain. July.
Mon. July 14 clear, cool & pleasant. Harvest end'd.

Sab. July 20. Read E Ds letter warm reproof by [illegible]
Monday 21 Painting the Dearborn for the journey
Wednesday July 28 Went to Harrodsburg with W.B.
Sab July 27. Took leave of the church and
Monday 28 a wet morning set out for home
Reached Georgetown 34 m. Tuesday to Tibbles' 38
Wednesday 30. To Cincinnati 33. Thursday home 30
Sab. Augt 3 heavy rain - no meeting - Monday visit
Tuesday visit West & north - & finish that business
Wednesday 6. Matters all quiet - a beautiful day & Rarm
turn to p. 46
135

Christmas evening.

Brethren and sisters just from Kentucky
Surely our meeting is very lucky
In love & union we must salute you
We want some freedom pray what will suit you
Were little children we're not above you
Good little brethren truly we love you
In semple freedom we must adieu you
You pretty creatures we love & bless you

Home to Ohio we are advancing
Come little children let us be dancing
Sweet love & union what can be better
Where there is freedom nothing the matter

The next Sabbath evening Jan'y. 7

Come on come on ye lovely band
Youre welcome to this pleasant land
With open arms we ready stand
Awaiting to receive you
For this is surely Pleasant Hill
Here liberal souls may have their fill
The treasure's open at your will
Were willing to relieve you
Your shining features were been told
Were something like the brightest gold
But now your faces we behold
Our union Village brethren
Were happy now both great & small
To have our friends give us a call
Ye living souls we bless you all
May heaven guard you safely

Our meeting's lucky to be sure
But our good friends will tell you more
Well warm you all upon the floor
Before we do retire
Now if with us you can agree
And all feel perfect liberty
Draw off your coats & all be free
This makes the heavenly fire

Come Unionville & pleasant Hill
And let us be united
South Union too tho you are few
Think not that you are slighted
With hands & feet & music sweet
With singing & with dancing
Will celebrate the happy state
To which we are advancing
Beyond a doubt a tedious route
We've had thro Indiana
For 18 years it now appears
We've lived on quails & manna
But now the call invites us all
Who mean to keep relation
To draw the stake & homeward make
To our appointed station
The time is come to beat the drum
And have our colors flying
And raise a tent towards yonder lot
Upon the plains of Zion
In perfect love then let us move
Be simple kind & clever
Then all will see that we are free
And happier than ever.

Now while the gift is moving swift
Take up your cross with pleasure
And be not slack or looking back
To any earthly treasure
The carnal mind may lag behind
But this will not confound us
We'll move along & sing our song
Till all are merry round us.

Union village in the west
With Pleasant Hill united
And good south Union with the rest
O how we are delighted.
How pleasant you do all appear
O may kind heaven bless you
Here glad to see you dear dear
O how shall we address you
You are all together now
In mothers love enclosed
Is it any matter how
In future y'oure disposed
Never think where you will go
Or where you have resided
If love & union freely flow
you cannot be divided
Now little lambs you may unite
& skip about together
Draw the cords of union tight
preserving one another
To each other you may cling
You never need to scatter
Union is a pretty thing
Can any thing be better.
O union nothing is the matter.

S. M. 24

Well now we are released — our union is increased — how very well were pleased — to have some liberty — O this is Pleasant he come let us take our fill — yea fr^ds that we w sweet love & liberty. 2^d Dont you see the co break — Dont you see us wide awake surely this is no mistake — for we are all a dancing — O come & be united, then we shall feel delighted. since we are all invited come let us be advancing.

W. R.

Thank you kindly loving brethr
O how happy we do feel
Thank you kindly loving sisters
Now we mean to take our fill
Mother let thy pretty blessing.
On thy little children fall
I will learn this little lesson
To be least the least of all.

Theres something dead upon this ground
I see the buzzards hovring round.
The stink begins to take the air
The horrid smell I cannot bear.
ye honest souls ~~say do you~~ who really mean
To keep the gospel & be clean
Be on your guard & come not near
Where these flesh hunting fowls appear

My soul awake for danger's nigh
~~I'll stretch my wings & fly around~~
Tis time to stretch my wings & fly
~~The lovely treasure I have found~~
~~& mingle with the living band~~
~~And [illegible]~~
when my flight is once began
Then buzzards catch me if you can.
I love the way of God too well
To ~~[illegible]~~ turn aside where others fell
Enchanted ground I will not tread
Nor have communion with the dead.

~~No fleshly kin shall fetter me~~
I'll break my bands I will be free
No reprobate shall cleave to me
I'll let ~~the flesh forever~~ go
their feigned friendship
That gospel love may freely flow.
The love which does my freely ~~flow~~ embraced
On wicked ones I ~~[illegible]~~ will not waste
~~My confidence I'll not betray~~
~~[illegible] the strait & narrow way~~
Their company I mean to shun
And in the path of virtue run.

To the breck house — at U. V.
Brethren & sisters were glad to meet you
Present in spirit kindly we greet you
In love & union we must salute you
We want some freedom pray what will suit you
Absence in body need not distress you
You pretty creatures we love & bless you
Oft in the spirit we look toward you
May the kind angels constantly guard you

Home to Ohio soon will be going
Sweet love & union ever be flowing
We love each other what can be better
Where there is union nothing is the matter.

I mean to watch when dangers my [illegible]
& stretch my wings prepare to fly

Sab. Jan 7 28. 1827 Elder Archd. Welcome

O good Elder Archd. what shall we say
Or how shall we welcome you home
Your company makes us feel pleas. & gay
We truly are glad you are come
Kind heaven has blest you while you have been
Your body & soul to recruit
And now we are thankful that you have come
to give us a share of the fruit.

Have you not a blessing or us to bestow
our sorrow & grief to allay
& cause love & union in torrents to flow
Come good elder Archibald say
with great expectation we've waited along
your countenance once more to see
And now we must sing you this little new song
That you may feel happy & free

O do pray excuse us if we are too bold
Or should prop upon you too hard
Our sociable feelings we cannot withhold
From Union we can't be debarred
We love Elder Arch. surely we do
And now if you'll give us a chance
Slip into the centre & then you may view
how prettily round you we'll dance

Christmas morning West union Dec. 25. 1826.

Just at 3 o'clock the singers started a song & the following verse while the family were principally asleep

Awake Awake arise and dress
And let us all each other bless
With every word we can express
That's full of love & Union
How lovely you do all appear
How glad we are to see you here
Since we have lived another year
Rejoice in sweet communion.

After this the time was principally spent in mirth till breakfast was ready — when the brethren sat down to breakfast the sisters began to sing the following hymn which they continued nearly all the time the Br. were eating

Now we with pleasure do attend
And wait upon our dearest friend
For while we are remaining here
We wish you all to have your share
Those of the village do be free
And with much pleasure drink your tea
And all who go to Pleasant hill
We hope will eat & drink their fill
Those of South Union dont be slack
For no good thing you now shall lack
So let us all quite merry be
While we each others faces see

Come loving brethren drink your tea
Which we have now prepar'd so free
Come eat & drink yea freely sup
Do please to take another cup

When the sisters were call'd to breakfast & had
sat down some of the brethren went into the
kitchen & addressed them with the following verses

Our kind loving sisters we now will address
With every good feeling that we can express
In freedom & Union will sing for you know
This is the last Christmas will see at Busro
If fair Union village you have made your choice
Then you may be happy & with us rejoice
We love you & bless you forever be free
While drinking at Busro your last Christmas tea
And those who have settled on fair Pleasant hill
Eat drink & be merry with love & good will
This is the last Christmas together will see
So bless the good sisters while drinking their tea
And those who are bound for S Union also
In love & good Union you're welcome to go
A full flowing bowl you shall have of the best
The last Christmas tea you will drink at the West

O bless Union village & Pleasant hill too
South Union we love you & wish you safe thro
Fare well to West Union we shortly shall go
And drink no more tea on the plains of Busro

Farewell Lamentation

What language shall we borrow
To paint the greef and sorrow
Which ev'ry cheek might furrow
With tears of pious grief
When west Union's whole foundation
Her beautiful plantation
Is doom'd to desolation without relief

This pleasant situation
Was view'd with admeration
And with much animation
We lived at Busro
Until the old deceiver
Brought on his chill and fever
To ev'ry good Believer the first grand foe

When War & desolation
Invaded our plantation
And we had found relation
Where we could be at rest
When by trouble so repeated
Our hopes had been defeated
Were sorry we retreated back to the West

When we were reinstated
And troubles new created
That numbers really hated
Upon the ground to stay
We cannot but be pained

To think we were detained
Until so few remained to move away
The rising generation
Deserting from their station
Was truly a vexation
The sorest grief of all
This dreadful complication
Of Death and desolation
For some grand alteration did loudly call

When matters were preparing
To get a final hearing
The Ministry repairing
To counsel to the East
Our lack of resignation
Has been the sad occasion
By which our tribulation
Has been increased

With sorrow too, we mention
The spirit of dissention
That rose with the intention
To draw us from our lead
But a little relaxation
Will stop the consternation
& From every wrong sensation
We will be freed.

Our souls are now composed
The mournful scene is closed
And since it is proposed
To seek a better place
We accept the invitation
And tis a consolation
That our past tribulation is no disgrace

Arise arise ye valient band
Prepare to quit this foreign land
For here the gospil cannot stand.
The trial is completed
Surrounded by a savage brood
Oppos'd to every thing that good.
Believers here too long have stood
To be despis'd & hated.

South Union company March 10. 1824
Loving friends the time come, Now you are return-
ing home — your labor & your gift is through
We kindly bid you all adeew
Tho in body we must part let us continue on in heart
O may our union greater be in time & thro eternity.
If on earth we meet no more may faith & patience still endure
Until we gain the full increase of bound less love and happiness

Pleasant hill Apr. 17. 1827.

from an old manuscript of J. Mc Bride

Where are you Malinke I hear of your zeal
In seeking your union with heaven & hell
I hear of their union their mighty increase
That heaven & hell are uniting in peace
You surely are wonderful, wonderful wise
In bringing about such a strange compromise
Tradition and all superstition must flee
And all men of reason bow down unto thee

Ans. O yea I expect you have heard of my fame
That I am for banishing all praise & blame
My light is so brilliant all nations will see
And all gods & devils will surely agree
I'll show them the folly of praise & of blame
They'll see good & evil exactly the same
And finally if there is no good nor evil
Of course there cannot be a god or a devil

Who is there can blame me if I go to hell
I surely was doing as well as I knew
I thought my old nature would govern me well
Its objects of pleasure were most in my view.

It is not for going to hell you are blam'd.
But sprinkling your eyes as the light was reveal'd
You know you confessed how much you had sin
And by your confession you know you were heal'd
But dog-like you turn'd to your vomit again
Or sow that was wash'd to the mery clay
You fancied again there was pleasure in sin
And fixed yourself in this damnable way
Your doing as well as you knew is a lie
You know that you never could stifle your faith

Its life is eternal it never will die
It threatens you now with an eternal death

(Malinke it seems was too fat & too gross
To keep his relation by bearing the cross.
And when the pure gospel Malinke forsook
His doctrine was like what a buzzard wd puke)

The line of confusion's the whole of your rule
A stone all of emptiness now is your rock
Your wonderful wisdom has made you a fool
& your long hollow head is now turnd to a block
Or just like a burning sulphurious lake
The flame always shifting it never will rest
So here & so there it is all a mistake
And every new prospect is only a blast.

P. H. Aug. 1827

Check – to a publication got up in opposition
to a public notice authorised by Min. Eld & Trus

According to good order the mouth is in the head
By which the wholesome members their inform'n spread
When from this public organ the sound does truly go
The world can be informed of all they ought to know.
The Ministry & Elders the deacons & trustees
Are organs for the body to publish its decrees
But when inferior members take independent ground
To publish their own notions it makes a curious sound
It seems as if the body was overchangd with air
That has to be exploded that all around may hear

Without articulation it takes a roaring vent
But gives no information unless its by the scent
The world have got sensations the meanest soul can tell
That where there's such explosions the body is unwell
But still the head & members & the good honest heart
Continue undisturbed & wisely act their part.
The bowels may be eased of their convulsive pains
And vicious air discharged & not affect the brains
A little spice or ginger to make the patient rift
Good order is restored & union with the gift

Remarks on a disorderly letter of June 30-28.

The foregoing letter I truly must say
With all its religious disguise
The features of Belzebub clearly display
It came from the father of lies.
Who with certain events or matters of fact
A thousand false notions combine,
The minds of the people to blind & distract
And work out some hellish design. +

(2)

~~Beware of such events~~ ~~Avoid such confusion~~ ye souls that are wise
And cleave to your order & plan!
~~And~~ No flesh & pollution ~~artful devil~~ can disorganize
The ~~crop bearing~~ soul of a ~~crop~~ bearing man.
No decomposition can ever take place
Where souls are united in one ~~order is wisely maintained~~.
But sure they must sink in eternal disgrace
Who in opposition go on.

Monday 25. agreed in council to con
re bute $ 2000. for the relief of S. U.
Wednesday Calvin for home. hot weather
Friday Augt 29. a general counsel of
Ministry Elders & trustees. agree to contribute

Sabbath Augt 31. Chh. meeting The subject of contre
bution was opened by Elder S. & approbated by the body
Six oclock the 4. chh families met. & certain disor
derly writings were read & sharp reproof ministered
Tuesday Sepr [illegible] Elder D. to North U
Saturday Sep 6. John Watts absconded
Sab. 7. chh meeting (I absent thro' infirmity) Elder S.
published the design of the ministry to set out
next thursday for Pleasant Hill.
[illegible], Tuesday 9 Elder Ipachar, Sister Eunice
Betsy M. & Rachel Z. arrive from Watervliet &
Wednesday 10 Calvin from Whitewater
Thursday 11 The ministry for Kentucky. Elder Isaac
Calvin &c for Watervliet.

Elopements

Sepr 15 John Smith — reported.
— 25 Patience Spening not reported
Oct 7. Martha Kimbel not reported
— 9. Milden Kitchel blandertine
— 9 Amos Holloway — reported
13. James Blue — not reported
22. Rachel Baxter not reported
27. Saml Anders & Reid — not reported.
29. Irene Watts reported.
Nov. 4 Phebe Johnson reported.

Infidelis Thou mayest reason & object against the order of the church but cannot alter it or produce a better church in any other form. Why dost thou not find fault with the form of thy own body, couldst not show & prove by sound philosophy that one of thine eyes ought to be in the back of thy head in order to see behind as well as before or that you ought to have eyes in the sides of your head to see all round you at once without turning about, but if you should try to make these things to your mind you might mar every thing but would mend nothing. November 14th 1824

Pride goeth before destruction & a haughty spirit before a fall. Solomon

What is the object of our young people in copying the worlds fashions in language manners & dress but to feed & indulge a spirit of pride? Lord hasten thy judments.

Saturday Nov. 15. 1824

Nadab (free & voluntary gift) offered (Zarah Ish) strange (or scattered) fire before the Lord. a capital crime) fire signifies foundation or substance (other foundation shall no man lay) Is it not time to examine whether the fire of God is on the altar or whether it is not extinct & to be retired from the Metropolis.

Review of Silliman's Journal
By Dr Holly.

"The account of the Shakers near New-Lebanon in New York (pp 41-53) is written in the main with a benevolent & an apologetical spirit. We were however sorry to see the word "blasphemous" applied, by so intelligent a casuist as our author, even with the softening note of interrogation that accompanies it. The essence of blasphemy is in the intention, in the state of the mind; and Mr Silliman can have no design to deny the reality of a sincere Shaker's piety when he is singing his sacred songs. We think that the doctrines of this sect of Christians, although capable of an explanation which removes much of their apparent absurdity, are still burdened with a very large remainder, and are liable to insurmountable objections. We should not, however, be entirely satisfied

however with the analysis of Shakerism, as we find it in this tour, were we at all inclined to join the sect or to become its defenders. The writer does not appear to us to have read the large work called "Christ's Second Appearing" or Dunlavy's Manifesto, an octavo volume; when he says, in reference to the Shakers, "They rarely publish any thing respecting their own principles & habits" They have, in fact, given very full statements of their principles, & have labored, like other Believers, to fortify their creed by numerous quotations from the bible, & even by criticisms on the Hebrew and greek originals. They do not differ so much, as is supposed, from the other followers of Christ, when we go beyond their exoterical faith, & enter fully into the esoterical. Their Christ is the redeeming, anointing, & consecrating operation of the Spirit of God upon human nature and is not limited to either sex, nor to any age or country

They believe that the Divine Being imparts this blessing, in greater or less degrees, to all the truly religious; and they worship Christ, apparently with great sincerity and zeal where ever they find satisfactory manifestations of the Divine Gift or operation.
They do not consider the sex as affecting this question, nor do they attempt or wish to justify any of the acknowledged errors or sins of Ann Lee. While she was without the anointing grace of God, she was like other persons in the flesh, and served the world in the same manner. Her marriage & her children only prove that she was once the property of Antichrist; but afterwards she was turned to God & received the first gift granted, during her life, to any individual on earth. The Divine Spirit is not contaminated by taking any portion of human nature, which it may select, into union with itself. Even unregenerate persons may be used, by God, as instruments to accomplish his purposes; to convey his truth, to work

miracles, to utter prophecies & to show his power.
Those who were once wicked, may be sanctified, & may furnish a fit residence for a heavenly guest. Ann Lee was thus hallowed & honored.
She is called Mother not merely because she was a woman, but because she had the first gift of the holy Spirit at the time. and because the Holy Spirit, in its sanctifying influences, as distinguished from the creative or productive power of God the Father, is considered as maternal, as sustaining a character analogous to that of the Mother of the faithful. Properly speaking God as creator is our Father but as sanctifier and cherisher is our Mother.
The Shakers do not appear to believe that God is actually and literally male & female but that he has the affections & performs the offices both of Father & Mother in relation to his children. Jesus, being a male, & united to God was a son, while Ann being a female, & enjoying a similar union was a daughter. Jesus however when considered in relation to his disciples whom he has spiritually begotten in his church may be denominated Father, as Ann when considered in relation to

her disciples whom she hath brought forth in her church may be denomenated Mother. The highest sense in which a Shaker uses Father carries him to God as creator. while the highest sense in which he uses Mother, carries him to God as sanctifier. It is not our duty to defend these ideas & distinctions, but to state them as an article of justice toward the singular people to whom they relate. Mr Silliman seems not to have been perfectly initiated into the esoteric of their faith.

Another point in their creed which it is somewhat interesting to know, is this, that New Lebanon in New York is destined to be always the Metropolitan See & its church the Vatican of Shakerism. The head or Pope, the individual or individuals having the first gift on earth enjoying the most intimate union with God & appointed to give infallible directions to the people of the true faith, must always reside at New Lebanon. This person, when

the gift falls upon one, may be either male or female; when the gift falls jointly & equally on two, as it may, & they are of different sexes, they are then the father & mother of Believers. The common idea that there is always an Elect Lady, who is the lawful successor of Ann Lee, is erroneous. It happens at this time [Nov. 1820] that Lucy Wright of New Lebanon is the Elect Lady or has, as it may be otherwise expressed, the first Gift. But where the gift is bestowed jointly & equally upon a male & a female, & the female should die first the male would then be the Elect & the wife of Christ would then be made known by way of eminence through him. Christ may be called it, as well as he or she, and it depends on the circumstances of the particular application of the terms, whether one of these pronouns or another shall be used. When the reference is to Jesus, it is proper to use the pronoun he for

Christ; when to him the pronoun she, & when to the operation of the Holy Spirit without including any individual person as the instrument; the pronoun it.

We do not suppose it to be necessary for us as reviewers to go into further details on this mystical subject. We only wish to furnish a clue to carry such of our readers thro this theological Labyrinth as may desire to gratify their curiosity in so great an extent. No faith is more easily misunderstood & misrepresented than that of the Shakers. The metaphysical explanation of it is so different from popular apprehension that great pains & some talent in conducting a moral analysis are necessary to do justice to this remarkable sect. We may be in an error in what we have said but we have given our impressions fairly after having read their books & talked much with their teachers. We might go on to show that the doctrine of the trinity is considerably modified by them in compa

son with the common forms in which it is
held, and that several other doctrines of
theirs are not strictly orthodox; but we have
not time to follow out such a plan of ex-
position. We can only say, that we admire
the industry, temperance, neatness, system
and arrangement & efficiency of the estate
of Shakers, which we have visited."

"We are happy to find, that as much jus-
tice as words would allow, is done to the
scenery at New Lebanon (p 58) The prospect
from the gallery of the public house at the
Spring is delightful beyond the power of descrip-
tion"

Whatever may be contained in professor Sil-
limans Journal it will be granted that Dr
Holly in the foregoing review has manifested
a great degree of candor altho with all his
learned sagacity he has rather failed in de-
veloping our views of a spiritual parentage.
His figure of being carried to God as creator
& sanctifier is a little foreign from the fact.
We generally express our ideas in quite different lan-

Ph. 7. 28. 4. 1827.

Where two or three families are stationed in one joint interest, & in the order of the church what is the corresponding relation between the deacons of these families & their duties in relation to the families in which they reside — the extent of their several foreign & domestic concerns, & the order of supporting union with the trustees or offic deacons? 2d And in what manner do those deacons principal or secondary support their union with the ministry with their own elders & with each each other in relation to all their foreign trading & domestic concerns, & what duty have the ministry elders to perform in these concerns?

What portion of duty in relation to spiritual & temporal concerns falls to the ordering of brethren & sisters in each ~~[illegible]~~ family & what is the duty of each individual concerned in relation to each other? And how much dependance have the deacons of families on the offic deacons? To what extent do the offic deacons direct the family deacons?

B. F. Young

Ans. 1. Love is the first gift of God — this love will dwell in every soul who keeps the gift of God, & this love will necessarily produce union among every rank of Believers, which is essential to their prosperity in all their undertakings. The deacons in every family should strive to cultivate & maintain a good union & understanding together in all their concerns — It is their duty to keep union with their elders & strive to be peacemakers to manage all their concerns

in peace. The deacons of each family should oversee & regulate the temporal concerns of their respective families for the general good. The family deacons have no foreign concerns. It is not their business to buy & sell, nor to go out to trade with the world, unless authorised by the office deacons, in union with the Ministry and their own elders. Whatever branches of manufacture are carried on in their respective families for market should be done in union with the office deacons, & all articles for sale should be carried to the office & delivered up to the deacons there who are the trustees of the church and whatever supplies are wanted in each family should be applied for at the office by the deacon of the family. This is the order of the gospel as practiced in the church in these parts, & it is essential to union & good order in every place where the gospel is planted.
The trustees or office deacons who ought to be good & faithful Believers and whose duty it is to look to the good of the whole church, should be careful to keep union with their own elders & with the ministry to whom they should look for counsel in all difficult cases & let no difficulties be smothered or kept back from the Ministry or their own elders "They that feared the Lord spake often one to another & (see Mal iii 16.17.18.) so it is among true Believers; they are careful to counsel together often & keep a good understanding with each other in all matters when they are concerned together. But let each one attend to his own calling & not intermeddle with the concerns of others But when assistance is needed each one should be willing to lend a hand of kindness.
Quest. 2. In what manner &c.
Answer When ever the office deacons find it necessary

to employ family deacons or any others who do not belong to the office to go out among the world on business they should first get the consent & union of the Ministry and their own elders; and none not even a Bishop nor deacons should go out of the church to stay over night without the knowledge & consent of his elders, & also of the Ministry if going any considerable distance. And when they return they should be careful to give an account of their transactions in business to the office deacons who remain at home; and they should also go and see their elders & give an account of their journey & the adventures through which they have passed, & the gift they have kept during their absence. And all matters of importance should be laid before the Ministry. It is the practice of our deacons & trustees & all others, on setting out for a long journey to visit the ministry & ask their blessing & prayers to God for their protection during their absence & on their return to visit the Ministry & open their adventures and tell of their blessing & prosperity or misfortunes &c while absent. These things feel important to all good Believers, & they tend to union peace & harmony & ensure the blessing of God on our labors.

It is the duty of the Ministry to teach the elders & deacons their duty in these as in all other matters of importance & nothing of importance should be undertaken without the full & free consent & union of the Ministry, otherwise evil may be brought into the church unawares and such evils too as will be hard to purge out.

Quest 3d. How much dependance &c.

Answer. This has been already answered in part. The

The family deacons should look to the office deacons for supplies for their families & make report of their wants & family expenditures in provisions, stock for manufactures - progress in business earnings &c. and the office deacons should direct their attention to such articles of manufacture as is most wanted for market & most profitable for the employment of the brethren, for the benefit of the church &c. & maintain a good understanding &c.

Quest. 4 What portion of duty &c.

Ans. These things must be regulated by the elders & deacons in union with the Ministry according as circumstances may require for the good of the whole so that all & every one may be employed according to their several abilities & talents. Brethren & sisters should not be employed together in the same business except on special occasions & then by consent of the elders who should be careful to see that good order is kept & the protection of the members concerned not endangered. Sisters should not work in the fields & meadows except on special occasions such as picking up apples or such like occasions as require many hands for a short period - and even then those only who are well & rugged & in union with their elder sisters: Above all it is necessary to keep the fear of God in all our employments & transactions. fear to offend the good spirit of God in our own soul & in each other. Let one and all "be kindly affectioned one towards another" never offend one another nor speak that which will hurt the feelings

of a brother or a sister 57

Our late beloved Mother Lucy labored much to plant a spirit of kindness & love among all the people under her care. She enjoined it as an order not to give nor take offence, not to use harsh & unguarded expressions - not to say nor do any thing to try or grieve the feelings of one another - to be always ready & willing to do acts of kindness for each other - to subject in kindness & love to the calls of those in care - to be always as ready to do an act of kindness as to receive one - not to go grudgingly or reluctantly when called upon, but cheerfully & readily - never speak slightly of any one - never indulge hard feelings against any one - Brethren be kind to the sisters and sisters be kind to the brethren - Young people be kind to the aged be ready to assist them & wait upon them that they may love you & bless you in their turn & that you may be entitled to the same kind attention when you come to be aged.

These & such like instructions were often repeated by our kind & beloved mother. and they produced a great and happy effect on the people; such a oneness of spirit was produced that no one could strive for any preeminence without losing his union & becoming a barren & unfruitful soul. The increase of the believers in these parts in union & love, in ready obedience to those in care, in kindness & condescension to one another has been very remarkable. The order of God, like a golden chain will bind the spirit of evil & protect the faithful who are careful to keep within its limits. E. G. Wells.

Saturday Nov. 22. conference at the North [illegible]

The grand object of the present dispensation is to gain & establish church order. This is an order distinct from all others. & is the last that ever will be exhibited on earth. the foundation principle of which is obedience to a visible & audible counseller whose qualifications have been sufficiently tested, & who is held & supported in office by the faith & union of all concerned. this is the last because the lowest founded on entire self denial No rank was ever so high but another could rise above it even to a rank above all that is called God Or that is worshipped —

We come into the world in the order of nature thence we advance into family order Our next step is into the order of civil society — thence into the angelic order & so continue to ascend till the imagination soars above all order into the labyrynth of infinite darkness, where the poor soul comes at length to seek some man to guide her may at last be conducted down to the low ground of gospel humility & self denial where alone God & Christ & heaven are to be found. Now it is quite preposterous for any one to set out in the ch. to introduce any higher order or put himself forward as a dreamer of dreams or a visionary. he is not to be depended on

Friday Novr 28 An increase implies neither change nor addition the gospel & order of the chh has been rec.^d entire but has to grow & increase in all things this gives no room for introducing new fashions manners or customs & transmogrifying the body into a different form & appearance — more conformable to the taste of the world. It is to be more & more reconcile to the order — More punctual in keeping & more watchful careful & perfect in all things as we have been taught — These let the rising generation, the rightful heirs of the inheritance take this course to gain an increase & we shall cheerfully bid them God speed.

"The Jews still retain many of their former customs especially in their manner of worship It is customary for the women to light the lamps in their synagogues according to the ceremonial rites under the law. Agreeable to the Jewish Talmud the women (virgins) lighted the seven lamps in the temple, being sanctified for that purpose according to the law of Moses. They say it was a tradition among the Jews that as the first woman put out the lamp of light by her first transgression so women must relight the lamp of righteousness by dispelling the darkness from their congregation."

This rite I take to be a figure of Mother & her virgin daughters lighting up the lamps of righteousness in this gospel dispensation —

John Houston

In Zion's ranks I straitly will proceed
In free submission to the anointed head
Nor turn aside for any vain delight
Nor empty theme that would the sense invite

No worldly fancy can my soul divert
No foolish toys my loving spirit hurt
No youthful snares shall lead my mind astray
Nor earthly pleasure turn me from this way

A warrious armor bright my soul shall wear
I'll be contented with a soldiers fare
And foes within myself with force I'll fight
And triumph in the strength of gospel light

May truth & virtue make me good & wise
O may the gospel fire my soul baptize
May gospel graces in my actions shine
And Christ like meekness all my words refine

And when this veil of sorrow's past thro
And bid to worldly things a long adieu
May I inherit that delightful home
Where joys abound & sorrows never come

By Jenny Hoose

A noun is the name of any thing.

Nouns are divided, into two kinds, a noun common; and a noun proper; a noun common is the name of any thing in general.

A noun proper is the name of an individual of a kind.

A pronoun is used instead of a noun.

I is a pronoun of the first person singular used in stead of the person speaking

We is a pronoun of the first person plural used in stead ~~stead~~ of the person speaking including others with him self..

Thou is a pronoun of the second person singular used in stead of the person spoken to or addressed

Ye is a pronoun of the second person plural used instead of the person spoken to or addressed

Every other noun and pronoan is of the third person

But if an address be made to any person or thing it becomes of the

second person and is absolutely in the nominative case seperated by a commas

An adjective expreseth the properly or quality of a noun

A verb expreseth action. A verb hath four moods, the indicative, subjunctive imperative and infinitive.
A verb hath two tenses or times the present and preterite or past and two numbers the singular and plural. The past tense and past participle of regular verb end in ed
A transitive verb paseth from the subject to an object. An intransitive verb will not pass from the subject to an object, but the action terminateth in the subject
An auxiliary verb is a helping verb
A substantive verb expreseth being or existence.

A participle is derived from a verb and partaketh of the nature of the verb and an adjective

The verb to have when an auxiliary always taketh the past participle

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The verb to do when an auxiliary always taketh the infinitive mode

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Must is an auxiliary verb indeclinable & implieth necesity it always taketh the infinitive mood

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The auxilery verbs may, might, can could shall, should will would always take the infinitive mood

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Substantive verbs verbs of naming and gesture have a nominative after them as w before and the nominative after signifieth the same as the nominative before

An adverb expreſseth the circumſtance and manner of an action. also reſpects time & pla

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A preposion is compounded of pre before & position placing, it is placed before the objective case

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An interjection expreſseth a ſuden emotion of the mind

A conjunction is compounded of con together and junction joining a copulative conjunction continueth the ſame ſense a disjunctive conjunction, sheweth an oppoſition of meaning

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Some of the rules of Syntax

The objective case asuly followeth transitive verbs participles or prepoſitions.

How dost thou know the subject or nominative to a verb. by asking the question who or what what before the verb

How dost thou know the objeet of a transitive verb

By asking the question whome or what after the verb.

A verb agreeth with its subject in number and person.

The relative is of the same number and person with its antecedent and the verb agreeth with it accordingly. a relative relateth to some thing going before and that which goeth before is called its antecedent. If no nominative come betweene the relative and the verb the relative shall be the subject to the verb. but if a subject come be[tween] the relative and the verb the relative shall b[e] in the objective case and governed by the verb following or preposition going before. Antecedent cometh from ante before cedo to go

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But when a question is asked the subject either followeth the verb or cometh betweene the auxiliary and the verb. in like manner the subject followeth the imperative mood of the verb: and the adverbs heere and there and nor and neither.

The verb to be when an auxiliary always taketh the present or participle.

January 20th 1834 The church rules rules were read in evening meeting, the first of which relates to attending meetings & meals. — Tuesday 13th Robt. Absent at dinner & supper. had a choice meal prepared by the deacon sisters in the afternoon. Wednesday. Elix. absent from supper. Thursday Robt. absent from dinner: has his by request. Saturday El. absent from breakfast not hearing the bell waits for dinner.

Aish-bel — Old fire — A mans name having allusion to the ancient superstition; of keeping fire on the altar so that it would never go out or have to be renewed. In the gentile world, the sacred fire had its central support on the altar at Delphos from which all other altars were supplied with the old fire in case of any failure. Among the Jews, Jerusalem was the place from which the old fire was dispensed to every inferior altar: The continuance of the old fire was considered of infinite importance to secure the divine presence & protection for should this old fire cease its entire existence marked the end of that dispensation, no offering would be accepted, made by any other fire. See Lev. 10:1. The law required fresh fuel to be put on the altar every morning and the fire was to burn in it day & night. It shall not be put out

6th. Chap 6, 13. The fire shall ever be burning upon the altar; it shall never go out."
Taking this as a figure, it very fitly represents, the necessity of keeping the spirit of the gospel alive, and a continual unbroken, unintermitted emotion of fuel so to speak in which this sacred fire of the spirit may burn from day to day continually

Having been for some time past assiduously engaged in searching out the secret cause which gave rise to most, if not all the malecontent & destract which have of late infested this once flourishing institution. We shall endeavor to develope so far as is in our power, the latent or commonly unknown cause of these uncommon emotions. However let no one anticipate evil in the slightest degree from the prosecution of this object. which is, in our opinion not innocious only but abounds in consequences, which, in all probability will ultimately be wished for and desired by every individual in this community. We are not unawares in the meantime that a work of this nature will unavoidably introduce some contrariety of sentiment which we consider quite unpleasant; tho not an evil of sufficient magnitude to prevent in anywise the proposed discussion, which is the result of mature deliberation on this vital subject. It has been the principal labor of some venerable citizens of this society, for a considerable series of time to organize & establish some leading principle relative to church government. But all their most sanguine

anticipations have proven abortive & must continue so to do so long as they strive to achieve an impossibility; which is to form a code of laws to consolidate and embody heterogeneous sentiments and opinions, & Protean-like to change them into a unanimity of belief & motive. An achievement two fold less practicable than the amalgamating of any two materiate substances under heaven. how inimical soever their natures may be, & in consequence of those fruitless struggles, many are ready to exclaim "attempts to apply remedies, have often been made, yet all of them have failed. The evil is now of a magnitude not to be controlled, the torrent is already too strong to be stemmed & we can only wait with fear, or calm resignation to see it carry destruction in its course & overwhelm the governing principles." such is the language now held & such are the general feelings on this most important topic. But to change the subject. We do not believe that the expression of our honest conviction

which eminates from the result of those consultations, can in any wise militate against our present purpose, which is to explain that which is true & not to attack that which is false. Because to explain that which is true may permanently improve without creating even temporary evil; whereas to attack that which is false or erroneous, is commonly productive of no beneficial consequences. The former convinces the judgment when the mind possesses full and deliberate powers of judging: the latter instantly arouses irritation, & renders the judgement unfit for its office & useless. We shall now proceed to make known our impressions concerning those discordances before mentioned with their unaccordable mission &c &c. We shall also offer what we consider an effectual remedy.

At the commencement of this community of common property, near 20 years ago, it was the universal belief of all those who at that period considerably contributed to the creation

of this establishment that Christ had actually made his second appearance & that by implicit obedience to his ministery who were at that time specially commissioned & sent as pilots or governors to direct the church they would ultimately arrive at such exquisite perfection as to feel no more sorrow at all to wit, heaven. Now this belief, fascinating as it may appear was not a voluntary one. There is no such thing. But was believed by some as unwillingly as the young man believed Jesus when he commanded him go sell all that thou hast, and give to the poor. We will here define what belief or disbelief is. Faith (which is equivalent to belief and disbelief both) is the state in which the vast variety of objective impressions which continually succeed one another leaves the mind at any given period. Now according to reason if the reception of the above mentioned faith was involuntary the abandonment of the same must be equally unavoidable. But says the bigot whose faith has luckily escaped innovation "All have the identical faith which they originally imbibed

but the grand difficulty is they will not obey it.
The man who thus believes & who judges accordingly is in our view involved in a very extravagant error. We will therefore strive if possible to correct his ideas on this subject.
His commonly assented to that like causes produce like effects; tho we may come nearer the truth than this, by qualifying and stating this principle in a manner that will admit of no exception.
We will state it thus. When the same cause comes in contact with the same or a like effect it will infallibly produce the same or a like effect. It follows therefore from what has been stated that the cause which was faith, has been taken without the volition of the individual. If it had not been taken it would produce the same effect, which is perfect obedience to those pilots & ministers first mentioned We presume that no one will still contend that the belief or cause of action is not changed; which we consider almost self evident.
Now if the motives, as is the case, are set on different objects it approaches very nearly to a house divided against itself; therefore according to reason & scripture cannot stand. We now propose

a remedy for this evil; as it is believed best to separate all the members from the body rather than have both Body & members perish together. It is also proposed that all persons who do not expect to obey the orders & regulations which are given thro the ministry, for the increase of the Gospel, & for the sanctifying of the church, would assemble themselves together in some family or families as their number might require. these can locate themselves in any part of the establishment that a committee appointed by each community might see fit. Abr. Voris.

A long letter dated May 29. 1828 wrellen signd & directed Chs. Balance to E. Eleazar

Contains ideas very similar to the foregoing. and very emphatically announces the ruin of the society or a reformation. The reformation proposed is to divide the church into two separate & distinct governments the one spiritual & the other temporal. each to chuse their own officers.. But say precisely what the views of the writer are I am unable unless it is to have a change of persons in the Minry & trusteeship & some of our spirits put into office identical faith [illegible]

Humphrey's compendium. P. Hill July 22. 1828 67

Title by gift, grant & contract p. 215.
Gifts are always gratuitous, grants are upon some consideration 2 B. 440.
Deeds of gift of goods made on trust to the use of the donor are void as tending to defraud creditors & purchasers St. VII. A true & proper gift or grant is always accompanied with delivery or possession & takes effect immediately. As if A give to B a sum of Money or a horse, & deliver possession at once, it is then a gift executed in the donee, & it is not in the donor's power to retract it though he did it without any consideration or recompense unless it be prejudicial to creditors or the donor were under any legal incapacity.

U. V. Octr 19. 1828.

There are various institutions among men for the purpose of acquiring useful knowledge such as the common school, seminary academy college & university. According to these well known institutions, it has pleased God to introduce the gospel & to adapt it to our understanding in the various degrees of acquirement properly distinguished by the term of different orders. as the school order, the young order, family order church order & ministerial order — As it has been suggested that renewed application will be made for a school this winter

... representative in creation than mind.

It may not be improper to offer for consideration a few remarks on the subject of a gospel education as allied to the order before mentioned. A school is the purest institution designed for children to teach the young idea how to shoot. A seminary is a seed plot in which the first principles of useful knowledge are planted. An academy which literally signifies a silent people is adapted to close study in which the student is not to be interrupted by any unnecessary noise. Here the seed is to take root. A college is for mutual reading & investigation of those subjects that have come to a proper growth ready for pruning.

Now as all these degrees correspond perfectly to our proficiency in the gospel. The question that in due season will come before the church is which of these degrees shall be adopted in this centre or first order of believers. A proper arrangement & classification of learners is the first thing necessary & if that can be gained this winter it will be a great advance towards our profiency in the sacred acquirements for which we are constituted a chosen & separate people

Wednesday June 20 1827. Read Caldwell's system of Phrenology — He divides the system of into Phrenology proper & Craniology The first treats of the connection & reciprocal influence of the mind & the brain. The second of the quantity & size of the brain as manifested by the size & form of the cranium By a knowledge of both the Phrenologist is enabled to judge of the natural amount & general character of the intellects of the individuals from an inspection of their heads

Propositions

Man is a compound being consisting of soul & body, or simple spirit, & organized matter

Neither the mind nor matter separately can act intellectually, the cooperation of both is essential to every intellectual process.

The brain is the organ of intellect — it is not simple but compound — divided into three parts or regions each containing several subdivisions or minor portions of cerebral matter, of these compartments one is the seat of active propensities — another of moral sentiments & a third of real intellectual faculties. answering to the ancient division of the intellect into anima, animus & mens. each part occupying in the brain a separate [illegible] in speaking of man mind.

To the existence & exercise of each original propensity, sentiment & intellectual faculty a specific cerebral organ is necessary.

Originating interiorly near the centre of the brain, these organs run toward its surface & constitute collectively the cerebral mass.

Phrenology hazards no opinion respecting the separate state of the mind from the body.

Phrenology maintains that education can add to the intellect no new faculty but only cultivate & improve those derived from nature

The mind of man a simple indivisible substance a mere unit in essence cannot in itself possess a plurality of faculties. the faculties arise from the complication of matter with & by which the mind operates.

illustration by steam the power of gravitation, the vital principle in the production of different vegetables fruits &c

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Phrenologists divide the faculties of the mind into feelings & intellect. The feelings they divide into propensities & ~~intellect~~ sentiments

The intellect into knowing faculties & reflecting.

primitive faculties. music. amativeness. combativeness — parenting number, poetry &c

Philoprogenitiveness inhabitiveness. adhesiveness destructiveness Covetiveness secretiveness self esteem. Sentiments love of approbation cautiousness, Benevolence veneration, hope

ideality, conscientiousness, firmness.

Knowing faculties — individuality, form, space, resistance, colour, locality, order, duration, number, time, language,

Reflecting faculties — comparison, causality, wit, imitation. Supernaturality.

All these faculties are developed by exterior evidences in the form & peculiar lines of the head

By the term intellect is meant neither the brain alone nor the mind alone but the aggregate resulting from the union of the two.

Memory is a function not a faculty

the sentiments & propensities have no memory

Judgment imagination abstraction are to be considered in the same light.

Let no one then become the scandalizer of matter by representing it as in its nature degraded & ignoble, such defamation is ~~the~~ libellous towards Him who created it the

Matter alone constitutes both the means & the subject of mind's research In our present condition we possess no powers to enquire directly into any thing else. nor have we any assurance that such powers will be hereafter bestowed on us of the universe of spirit apart from our own minds we know nothing except by the aid of material analogies. Matter then altho it holds a lower rank, is no less essential in speaking of mind.

Whether the spirit when separated from the body remains for a time a disembodied spirit or is immediately united to another organized material fabric is a question. The latter idea supported by the most plausible evidence (their query how was this other fabric reared? without spirit? if not can it furnish room for another inmate. & if so how can two at the same time exercise the same organs or faculties. or are they consolidated into one & if so is personal identity lost by a dissolution of the body?)

Take away his material station & we know not what he is" "Under what form or mode of existence & action we are perfectly ignorant"

We have no senses to give admission to the elements of the knowledge of mind. We can neither see it nor hear it nor taste it nor smell it nor feel it nor does consciousness give us any information of it, except that it exists"

Nor have we immediate access to any source from which such information can be received, other individuals even the most highly gifted & enlightened, have no more primitive knowledge of the subject than ourselves. (This seems rather to discard revelation.)

According to this account the mind is one simple agent not compounded of powers & faculties but endued with them as a mechanic is furnished with tools

Unity of cause producing unity of effect
complexity of cause - plurality of effect. identity of cause identity of effect &c.

Truth is entitled to credit only at home or in its own neighbourhood, it may lose its character by going abroad among strangers.

Astronomers understand each other, but among home bred farmers many of their propositions are the greatest absurdities that could be invented

"The good that I would I do not" is a solemn sacred truth throughout the antichristian world but let this truth come blundering into the church & it will soon be kicked out of doors as a most egregious error.

At New Harmony it is a truth of the highest vitality that man has neither the means nor the power of controlling his choice & therefore is not a subject of either praise or blame reward or punishment. but any two believers united in gospel relation having at all times both the means & power of controling their choices, in violating the dictates of con-science holds a truth the most sacred. that the transgressor is to be blamed, & ought to suffer for the evil he has done.

So the Phrenologist, advances many important truths, calculated both to please & profit the scientific mind. That matter alone constitutes

both the means & the subject of mens research that in our present condition we possess no powers to enquire into any thing else" might meet the plaudits of an association of students in the transylvania seminary. but in an assembly of Believers such hypothesis would be characterised very differently. & the condition of a believer be deemed a very poor one, did he possess no power to enquire into any subject beyond matter.

In almost any part of the christian world what the science of Phrenology maintains as one of its fundamental truths, that to qualify the human mind either to act intellectually, to enjoy or to suffer the union of a material fabric is essential, would be readily admitted. This however would not pass for truth at all among believers. & to say that the scriptures assuredly inculcate the same doctrine would be considered a most palpable falsehood the opposite being every where throughout the new testament plainly & unequivocally taught. To say that the beatitudes of heaven cannot be enjoyed without the material organs of sense if at all true must call down the mind from every spiritual object of pure mental enjoyment

to contemplate the local situation of Elijah in a circle of enjoyements common to beasts birds & fishes. & Lastly to say that Christ composed of a human soul & a human body was duly prepared for the fruition of heaven if admitted as truth would convert us into error all those ideas of St Paul about the distinction between this earthly house & our house which is from heaven.

The phrenologist may, & probably is correct in his development of the faculties of a bull dog, a bull, a ram, or a grisly necked Jonah he seems quite capable of developing the propensities of amativeness, combativeness, covetiveness & self esteem &c. on these developments of propensity, sentiment or reflecting faculties he can render his theory equally plausible to the deist & the professed christian but in order to interest the Believer he must advance into another class of propensities sentiments & reflective powers. & find a place in the pericranium for peaceableness contentedness, faithfulness, debasedness generosity, industry, economy, & self denial, these are the kind of heads that we wish to develop but the natural craniologist finds the cerebral matter of his skulls too weak to carry his ideas into the works of God who is a spirit. so here I leave him.

Thursday & Friday June 21 & 22 Read Dr. Thomas Brown's treatise on the relation of Cause & effect. With but little entertainment his language & mode of reasoning being so refinedly sublime & philosophic as to require more intense application of thought than I had to spare in the midst of other difficult labors

He has much novelly in his terms of expression but very few new ideas. on the subject of miracles he strikes a kind of polite medium between the vulgar deist & superstitious antichristian Cause & effect he terms antecedent & sequence he contradicts those writers who consider a miracle as a violation of the law of nature & says "A miracle if it truly take place is as little contrary to any law of nature as any other phenomenon it is only an extraordinary event the result of extraordinary circumstances an effect that indicates a power of a higher order than the powers which we have been accustomed to trace in a phenomena more familiar to us, but a power whose continued & ever press existence it is atheism only that denies."

Sat. June 23. I went to Harodsburg heard some heavy threats against Believers. rec'd 6 papers with the address of Peregrines to the public

Sabbath July 16th It was reported that a conspiracy was got up of the darkest character and a strong party actually engaged in forming an article of agreement in & by which they might claim & secure the premises so as to be equal sharers in the interest whether they continue in the gospel or not. The cause or pretext was said to be that they had never been justly dealt with that no tender of the portion assigned to the young people had ever been made to them but they had been admitted to sign the cov.t without any previous settlement To remedy this threatning evil Mother desir.d me to call a meeting of this dissatisfied class & speak to them on the subject in some way that would calm & conceleate their feelings but as an appointment was out to preach at Harrods beng the matter had to be postponed till after the meeting. — the meeting was to be on tuesday. On Monday word came to Francis & I that Elisha & Jacob Chan were longing to have the interest divided and respectively conveyed to the capitalists. as they called them & were trying to get John Vories into that notion some labors were made with Elisha & John to let this proposal rest till a future period.

The main subject that was now on hand was to finish an agreement of the Ministry & elders to have an article prepared & signed to divide the interest among the families and adjust matters in some line of order: this instrument had been drafted & was still on hand & they were waiting like the throng of harvest was over to finish it; but as things now were. on wednesday morning it was agreed in counsel with the ministry to call together the elders deacons & others in the first place & settle the matter concerning their proposed arrangement & agree on something that might check & stop the present confusion. accordingly the meeting was called. including from the centre family James Gaff vincent, Henry Miller & Micajah, & Tyler From the east James Congleton Thomas Shane & Anthony Dunlavy. & Jacob Mendenhall. From the west Morris, Emily, Elisha Jacob Clare, John Davis & Lewis Wilhoit. From the Meeting house & office Reuben Frames & Edmund & from the mill William Shields & John Congleton. The meeting commenced half past twelve The first thing was to take the state of the society into consideration & each to speak freely; this was done to purpose & every thing cancelled that was supposed to be a cause of the present calamity. all pointing to a deputation with the Ministry. It was then proposed to settle the matter whether the plan they had been pursuing afforded any prospect of relief. & this unanimously agreed that it did not. it was then according to to Reuben's views enquired whether there was not

a lameness in the ground work of the covenant by reason of the absence of Elder John. with this idea they were all suddenly & powerfully arrested & very soon & promptly expressed their feelings that it would afford the greatest ground of hope of any thing they could think of for elder John to return & take charge of the society and accordingly the prosecuted the subject till finally they came to an agreement to draft a letter to the ministry at N L stating their grievances & petitioning for elder John to be sent as soon as possible as the last resource of relief. Francis & Micajah were appointed to draft the letter & have it ready by six oclock the next evening & on this they adjourned to meet again at that period. Accordly they all met again on thursday evening read the letter, corrected it till all were satisfied and it was signed by all except Wm. R. & Thos. It was then proposed by Tyler for a messenger to go & carry as a representative of the society this was objected to. It was also proposed whether it would bear to have the ministry

he ar it all agreed that this would not do at all again whether it would do for the society to know its contents. This they also agreed would be dangerous— and yet they said the people were so excited by their assembling together that they must know, & that very soon, what they were about. here they were in a great strait. but finally agreed not to divulge the matter till sabbath & then let something be said to quiet the feelings of the people. & to close the whole affair it was agreed for the Elders to meet next day at noon, and conclude how the letter was to go. & to what extent the contents of it were to be made known. In this meeting it was still left undecided whether a messenger should go or not. but to calm the people. it was agreed that they should be referred for information to the sabbath day meeting & that I should open the matter as far as I felt & if any of them felt to say any thing further there would be liberty On sab. morning I hastily wrote an address on the subject. & read it in the meeting the effect of which was to excite considerable tumult but the dissatisfaction fell on me in not being plain enough, & yet not one dared to be any plainer: after meeting Francis urged the necessity

P Hill. July 22d. 1827.

Beloved.

By the world you are called Shakers, by each other Believers implying, as your church covenant says, your faith in the testimony of Christs second appearing. Well it do to be called Believers if we are not really such? Examine yourselves whether you be in the faith prove your own selves, know ye not how that Jesus christ is in you except ye be reprobates there is danger of a sad mistake in this affair. we may be looking for christ in others & for want of sufficient evidence conclude hastily that it is not Even the day of his coming. & thus make shipwreck of faith altogether The disciples of old have left us their experience for a warning. They expected the kingdom immediately to appear. but afterwards they found that there had to be a falling away first. and that man of sin be revealed &c Now for the application. Has it been the man or the word of the testimony that we have recd as the christ? Jesus strictly charged his disciples to tell no man that he Jesus was the Christ: had their faith been founded on the man when he failed their faith must have failed with him. I can well remember the early debates on this subject among us. the objector would say each of these men would say that he is a christ. They did not say so, they preached christ the heart searching word & themselves his servants. Had any of them given out that himself was some great one, he would doubt less have shared the fate of Magus But it was far otherwise. It was not three wise men from the east but one testimony of truth by three witnesses that we rece

On this principle the doctrine of his coming was founded
& has been supported. But what think you about this
falling away? after the foundation of the church is laid
and the building risen to such a height. can any disaster
happen the work of God at that stage? It must be answer-
ing to the soundness of the work. Every man's work must be
proved. In the first conference I had with Elder John
Elder Benj.n & Elder Isaacher concerning their mission
they told me that the work we were in was only to
prepare materials for the work of the latter day & that
they were sent with a testimony for the purpose of
gathering & building up those materials in Ch order
I said Amen to the proposition & surrendered my-
self to do with me as they chose. now much labor has
been spent in shaping & polishing these materials &
after all there appears to be danger that much loss &
damage will yet come, from the unwise or improper
choice of materials. This however if not for me to
judge as I am not appointed inspector of the work.
but if I see a great stone tumble out of the wall
I know there was something wrong in putting it there
Without entering into particulars there are state-
ments made respecting your covenant & the terms
on which it was entered into that at this time require
the strictest examination. in short the state of the
whole society head & members has become an object
of the most critical research. both from within
& without which has called forth the mental
exertions of all concerned. both ministry & elders

deacons & members. various counsels have been called & proposals made for a reformation or reorganization of the order which have hitherto been abortive. In the course of the last week a counsel has been called whose agreement & union was intended to be decisive — This counsel we learn has produced some excitement in the body & an anxiety to know its results. Should any scruple the propriety of such a measure. I will cite you to two sources of authority. the scriptures & the laws of the land. The scripture says they that feared the Lord spake often one to another & a writing was written &c. your state constitution says Art 12. That the citizens have a right in a peaceable manner to assemble together for their common good & to apply to those invested with powers of government for the redress of grievances or other proper purposes, by petition, address or remonstrance" The gospel does not disannul or contradict the constitution Recording to number of Br" have assembled together peaceably, they have labored to ascertain & recognise their grievances & have peaceably & amicably agreed to apply to those vested with the powers of government for redress by petition. Who do you ask to do they consider vested with the powers of government to their honor I answer not the Harvardsburg lawyer

nor the legislature of the state but that sacred
authority vested in the ministry at New Lebanon
Again do you ask what is the particular object
of their prayer? Is it to have a change in the min
istry – one put up and another put down or to
have all related & some of headed members of their
own choosing placed at the helm – or is to have some
one from another society who knows but little
about them placed under their supervision control
Again to their honor I say they have betrayed
no such imbecility of judgement. They have like
candid men And simple believers submitted
the case of the patient to the skilful physician
to prescribe the remedy. giving their judgment
simply on that which the patient would be
able to swallow. Therefore to the honor of the
members all, they represent you as standing open
to the light, free to the inspection of one who is
best acquainted with your state your first faith
& love & your obedience or disobedience from the
beginning They offer themselves & the society to the
judgement & decision of the first gift in laying
the foundations. with all the increase of light &
purity that may have been added to it from the
enjoyment of the first privelege on earth for 80
years. with whatever else the good ministry at
N.L may feel disposed to grant. I shall therefore
only add the words of Exhortation given by St Paul
to the Hebrews Remember the former days! In

To them that look for him shall he appear

of his going immediately to Lebanon with the dispatches & insisted on my proposing it to Mother & if he could get her single consent he would be off immediately & wait for no other counsel or recommendation. I proposed it to Mother she consented. & finally we agreed to have the whole ministry together with Francis & Nathan & decide upon it. all were convened the subject broached & it was cordially agreed for Francis to set off next day & Elder Saml. to draw the letter of recommendation. all was now on the alert the sisters to fixing his clothes &c. but we presently recollected that James Gasp had not been informed. so B.R & I were dispatched to inform James & get his union. the matter was opened & he opposed it square that it should not be so. That he was the person who ought to go & not another after some reasoning upon it & finding him determined to oppose it I withdrew & left B.R to labor it out This being reported to Francis brought on a sudden check & the elders & others getting to buz about in a kind of consternation I retired to bed & left them to cipher it out.

Next morning there was a general stir & the most wild imaginations afloat about the ret. of Nathans coming. I entered the labor with the aged brethren & got them measurably still, but what passed on the subject of the letter thro' the day I wished not to know however I learned that some exertions were made to get B.R to go which alas have failed.

For my own part I consider that matter thro & tho exertions are still making to have union with Francis going several things have got up that with me puts it out of the question.

Elder Samuel demands the reading of the dispatches which will not be granted on any terms & if not granted he is determined to write immediately after, that those things are gone without their knowledge, & request timous information of their contents.

Another thing came out yesterday in consequence of the hints on Sabbath day. The sisters not having knowledge of the affairs of the counsel are aroused to a jealous concern about Mother & have applied to me for aid in holding her. They utterly discard the idea of her leaving the ground They also went to petition N L. on the subject &c. these considerations go to decide with me that their hopes of relief from the east on their plan are abortive.

On Saturday last Nathan arrived. The letter he brought from New Lebanon was not taken into consideration till Sabbath — Saturday forenoon Elder Samuel related to me his views of Church order I requested him to write them

& finished a general draft, which on monday & on Tuesday he transcribed, & brought it to my room where James Gap — Congleton Francis & Edmund were convened. the draft was read & in the main approved & taken into consideration first by the elders — a meeting was talked of this morning to be this evening at 6 o'clock but on account of the hay is put off

Often since the present labor commenced I have asked myself what would Elder Johnson do if he was here in such a case? What would he do personally in domo die cum mentio ejus nominis producit pallore vel flammor in quoque vultu

Nathan left home on Wednesday, the same morning the council was called to come together in a spirit of prayer to the God of heaven for help. They turned their attention toward the church & while they were yet praying the messenger was flying swiftly and arrived in due season. The remedy is here if the people will accept of it.

Wednesday 25. James Gap is in trouble he still holds out against Francis going. & wants Vincent to go any thing to be contrary & forsooth Elder Sam. is as intent to counteract him. the ministry agree to have a general meeting this evening at six o'clock & to read that part of the N. L. letter that respects Chh. order: all attend at the time — Mother spend the Meeting with an affecting discourse all in the first person singular

stating her labors for 19 years & her willingness to give the ground if they thought she stood in the way of their prosperity — I read the paragraph & spake some then Elder Saml. spoke but all as I thought to little purpose they labored a song in the quick manner & ret

Thursday 26. Elder Saml. came to the room read his letter to Union Village. opened matters & things plead his justification in the strongest term in point of his feelings & conduct towards Mother that it had ever been his wish & labor to support her gift & character that she might finish her work honorably & never quit the ground. but that his lot was extremely difficult. that she now wanted to see Nathan & go with him to U.V. but he did not want her to go. &c after he retired Mother came with a long opening of an interview with James Gass & Vincent & Morris, and Amos & they were all anxious to have Elder Saml. go off the ground some of them wept expressing their great love to, & satisfaction with her & desires for her to stay — & that they had most of the brethren minds & they all felt so. Vincent she said proposed to write a piece & have the brethren sign it inviting Elder Saml. to go home with Nathan And how shall we now get the matter accomplished. O Tempora O Mores.

The Elders Deacons & Some select members of the society at Pleasant Hill Send to the good ministry at N. L. Greeting

We the undersigned being met together in council to take into consideration means the best adapted for the safety & future protection of the society do make known—

That we have for six or seven years past felt ourselves on the decline as it regards our prosperity as a society, and feeling more disposed to endure evils while endurable than to try to right ourselves by altering our established order we have labored to prop up & sustain ourselves in the best possible manner according to our understanding & faith. But finding every effort vain & ourselves in a labyrinth of what appears to us difficulties insuperable in their nature & but too fast we fear approaching dissolution we have been led irresistibly to the conclusion that there is something essentially wrong in the source of our ministration

We know we once were a happy & prosperous people united at home & respected abroad having faith in, and being determined on nothing but

obedience to the principles laid down in
the gospel. Every thing seemed to be grow
more harmonious. There seemed to be ample sca
for the employment of all the useful faculties
the society both of body & mind, & according
they were, we believe conscientiously employ
with the sole view of discharging a duty incum
bent on every one & happifying to one another
consequently satisfaction & good feeling seemed
to prevail in the society. This seemed to be our
condition & standing when Elder John who was
at that time our head was called from among us

Nor did we for some considerable time yet feel
the difficulties that awaited us. the energy & gift
that was contained in the society continued to op
rate like the fly wheel in a machine equalizing
& overcoming all obstructions until for the want
of receiving new energies equal to the demands fro
the motive force or impelling power its inefficien
cy became apparent. In feuds & contentions amon
themselves ~~which~~ violating those rules & orders
which they were as daily to observe. In expelling
& excluding from office or charge in the society
br.n as faithful as any & by nature as richly en
dowed — In calling to the first gift & charge in
the society persons distinguished for their imbecil
ity and effeminate qualities — In sustaining

and keeping up two distinct & separate interests in the church — In flattering & collusions for the sake of carrying some particular point to the manifest hurt of honest individuals — In giving license to individuals to indulge in a selfish & parsemonious traffic — In compelling or forcing the elders & deacons into measures foreign from the interest of the society In conniving at acts done by certain persons degrading to humanity. — In refusing to hear or give credit to certain charges brot by the elders & supported by many eye & ear witnesses against the conduct of certain individuals — In holding each other up to the people as being weak & inefficient. In manifesting a disposition & claiming the right of taking immediate agency in every thing in or that concerned the society. In being too much under the influence of passion to the injury of the feelings of many honest members of the society. It is believed here & not to be well understood that E. Saml. is a man naturally of a

cramped mind and views & apparently never recollecting that all parts of the great family & system require their due proportion of attention and nourishment & the necessity of all things harmonizing together but has generally taken his stand in some favorite object to be accomplished & cut & bend every thing else to it to the entire chagrin & embarrassment of all the best & most judicious faculties in the society.

Mother was placed at the head but she was a woman and of an ardent & pressing mind anxious to what we conceive an unwarrantable extream for the prosperity & blessing of the society which generally in place of promoting was an injury to it. for the want of that firm sound judgement & sagacity which is necessary to the good conducting of so important a concern or to keep the vessel steered to one point — she being unable to stand between the conflicting opinions of herself Elder S.d & the people until at length a manifest difference of ~~Opinion~~ understanding & Opinion appeared to show itself between them as charged above & which has grown to such a degree that it has become a notorious, common & public matter to almost the youngest member of the society for the continuance of which her age & mental

weakness is a sufficient guaranty.
We think we hear you ask what can be done
or what arrangement shall we make to gain
the society satisfaction & again place it upon
the ground of prosperity. We answer that a
person charged with the nursing of a patient
will report minutely all the apparent symp
toms & pains with which the patient is affected
them allowing & expecting the physician to ap
ply the proper remedy.
yet notwithstanding it may not be improper
for us humbly to propose what we think from
our knowledge of the constitution & habits of the
patient to be the best & most effectual remedy
& which we think would if administered shortly
work an effectual cure & that is if the good
Ministry at Niskeyuna could condescend
to send Elder John to our relief as the first
head & centre of influence in the society & that
the present head or ministry be respectfully withdrawn
with our best union & prayers for their future
comfort, for their unwearied labors & pains
which they have taken & for the measure of good
which they have heretofore done & that & that
the balance of the Ministry to stand with Elder
John be made up out of members of this society
both male & female
That we do disown and discountenance

any feeling or suggestion that our present ministry have intended or designed any moral wrong but that we do believe to the contrary that their whole labor has been aimed for good & not for evil

We are unwilling to have you believe that we justify ourselves or palm all the wrongs in the society upon the ministry but on the contrary we are sensible of our weakness & many faults & holding ourselves as but children in the gospel who need much protection & chastesement directed by sound wisdom & prudence

Thus you have in a faint manner our grievances summed up before you all of which is humbly & confidentially submitted to the wisdom & gift at New Lebanon with a confident hope that we will not be long suffered to labor under the desperate maladies that are upon us. J. Gass. J Congleton Maurice T. W Shoe Dis Vincent R. Th. Shane Emley R. J Congleton Elders F Voris Edmond B. Tyler B. J Montfort Lewis W Deacons Elisha T. John Voris Sr. Anthony D. Peter Voris Micajah Burnet.

22. S. of art. 12 That the citizens have a right in a peaceable manner to assemble together for their common good, & to apply to those invested with the powers of gov.t for redress of grievances or other proper purposes, by petition, address or remonstrance" The citizens of the state may have an opportunity to amend or change the constitution in a peaceable manner if to them it shall seem expedient."

The more restraint that has been exercised on a society or individual when the power of that restraint is lapsed or becomes inefficient, the more danger there is of lapsing into undue & improper liberties. on this principle a society may for a time have occasion to exult in the steadiness of their order so long as it is the effect of implicit obedience & afterwards when the strength of inward principle comes to be tried fall far back in the rear & become distinguished only for their weakness anarchy & disunion.

The fate of any society of Believers is suspended on the strength of their faith in the Testimony of Christ's second appearing and that souls may not be shaked out of their faith. it is necessary to draw a proper line of distinction between his first & 2d appearing. which is plain in the following text. "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear

the 2d time without sin unto salvation. the first appearing is to bear sin. of this you have had every evidence, = his first work is to set things in order for each to improve his talents: & judgment is to follow what if the servants begin to say my lord delayeth his coming & begin to smite one another & eat & drink & be drunken or to set up for lords over God's heritage will matters end here in a bustle? Is there no God? are surrounding circumstances to determine & affect can nothing occur to control or alter them?
The lord of that servant will come & de. therefore call to remembrance the former days
Partly whilst ye were made stock ——
For ye had compassion of me in my bonds ——
Cast not away therefore your confidence ——
For ye have need of patience ——
For yet a little while & he that shall come ——
Now the just shall live by faith
But we are not of them that draw back unto per

Any further information necessary will be readily given by your elders.
Should the young brethren & sisters feel to come together & draw up an address to their friends at home by the time I return I will see that it be faithfully delivered. you have a right to support ones own & counsel together for your mutual good if you are so minded — or you have a right to apply to the civil powers for counsel if that is your choice, but with a treasonous spirit you have no right to impose your company on us as a brother or sister. Prepare for next Sunday

Why should ye be stricken any more
Ye will revolt more & more Isa 1.
A while ago ye were all in the fedgets for a
revolution, the cry was against the present order
and all wanted to have a voice; now when this pri
vilege is freely granted ~~they~~ many are as dumb as the
beetle:: A member it is true have stated their
treals requesting the ministry to be removed one
& all, some wish Mother only to be removed & to re
tain Elder Saml. others are keen for Elder Saml.
to go & Mother to remain, & some have no wish for
any of the Ministry to be removed. A party have
secretly conspired to have all go ministry & people
that intend to keep the gospel; & leave the premis
es to those who have renounced the faith & are living
in their beastly abominations, what can be done
with such a people? but to let them work it out
That awful day is drawing near
When treason workers will appear
Strept of their coat of artful lies
And show themselves without disguise
The God of truth, before its done
Will show as clear as noon day sun
Those instruments of foul disgrace
And fatal ruin on this place.
Hide as you may & twist & screw,
You'll be exposd to open view.
And when you've blown your horrid blast
Youll, bear the blame & sink at last.

October 29. 1827. This evening J. V. obtruit
ejus mentem. Utor abutor frueor fungor potior
vescor require the ablative [redacted].

It is believed by some that the soul receives all its moral pollutions from the instincts of the body, of course when the body is dissolved it can no more be subject to any further pollution but returns pure & undefiled to the source whence it came. To this it has been objected that the bodily senses ~~of the body~~ are only the medium through which the mind or soul receives those ~~and~~ erroneous impressions, that this medium being removed does not remove the effects & consequences which have been produced. & if at the dissolution of the body the soul is lift at a moral distance from the abodes of purity, peace & felicity how is it ever to regain the ground which it has lost in point of moral progression seeing that it is thro the same medium the mind receives its virtuous impressions & makes its way forward in the path of divine truth.

A person who embarks in a boat to ascend up stream to a certain place & finds it hard rowing would be much deceived should he imagine that to turn down stream & resign up to nature would eventually land him at the point for which he started.

What sore tribulation what suffring & pain.
~~Thor~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~to~~ innocent souls do endure
The pure ~~[illegible]~~ ~~[illegible]~~ solving gospel of Xt to maintain
And life everlasting secure.

But ~~no tribulation~~ all the distresses believers can meet ~~compared~~ from satan darke malice & spite compared to the ~~[illegible]~~ world flight & [illegible] treason & lying deceit of those who pretend to unite.

The domestic tractor who ever he be
Who still claims a right to the ground
And from gospel order will hold himself free
& scatter his poison around
Gives more tribulation & pain to the just
And really occasions more loss
Than counties & kingdoms who live in their lust
Regardless of Christ or his cross.

The right of coercion believers disclaim
This all ~~treason workers~~ mischief makers do know.
And therefore conclude they may play out their game
As none will compel them to go.
But let us be patient & stick to the stuff.
~~What unbounded patience we must exercise~~
~~[illegible]~~
~~[illegible]~~
Their greatest dependance is on human law
But what will their notions avail
When in condemnation they have to withdraw
In anguish to weep & to wail
Then let us be patient & stuff by the stuff
For patience has got to be trid
And when we've been humbled & suffered enuf
Kind heaven the case will decide.
The weak & unwary some loss may sustain
Before they discover the fraud
But no honest creature soul will follow old Cain
And go to the regions of Nod

The sleggards prayer

I wish my sins were all contest
I wish they were forgiven
I wish my ~~[illegible]~~ rest
~~I wish to [illegible]~~ to heaven.
I wish I could take up my cross
And be a good Believer.
And be releas'd from every cause
Of the compulsion fever.
I wish I could be ~~free~~ free indeed
~~And~~ I wish I could be humble
I wish I could obey my lead
And never fret or grumble

I wish I had a stable mind
I wish I was contented
And if I say I'll go away
I wish to be prevented

Now what avails the sleggards wish
He's still the same old creature
~~And~~ He dips his hand into the dish
And so comes out a traitor.
Thus the poor sleggard goes along

Thomas Williamson, to Wm S Byrd

Ripley Aug. 15. 1827.

Do you believe the scriptures of the old and new Testaments to be the inspired word of God? Do you believe that these scriptures contain all the knowledge that is necepary to our salvation, thro' faith in Christ Jesus? read 2 Tim. 3. 15. 16. Do you believe that God has given to man any other revelation of himself and the way of salvation besides what is contained in the book commonly called the bible. If so, where is this revelation to be found and by what miracles was it authenticated. Do you believe that Jesus Christ is God as well as man equal with the Father having two natures in one person —— I am yours &c

To answer the above queries [redacted] understandingly, it is necepary to define what is meant by the inspired words of God. "Inspired word of God" is an expreſsion never used by any

inspired writers, it is no where to be found in the
holy scriptures. the meaning of it must therefore
be sought from those who invented it.
It is not books but intelligent beings that are
the proper subjects of inspiration. Moses was an
inspired man the prophets were also inspired men
Jesus Christ was ~~anathem~~ inspired ~~for~~ the spirit
of inspiration abode on him. & he was eminently
called the word of God. The apostles were eminent-
ly inspired & hundreds since their day have
had a portion of divine inspiration.
What ever is given by inspiration of God is called
the word of God. But what is the gift in such
case? Is it letter, or spirit? we say it is not the
letter, but the spirit; for the letter killeth but
the spirit giveth life. Then if the word of God
is spirit & life? If it was that divine spirit
that spake by the mouth of Moses, & the prophets
of Christ, the apostles & others. for any one to deny
disown, & reject that spirit which liveth & abid-
eth forever, & take the words spoken by the
man of God, & put them into letters (which at
best are only the signs of certain sounds, which
sounds are only the signs of ideas) and call those
letters the Logos Theou or word of God is a blasphe-
mous error: condemned by the scriptures of truth

& the true church of God in all ages: Ye search the scriptures (said Christ) to the pharisees) for in them ye think ye have eternal life & they are they that testify of me, and ye will not come to me that ye might have life" Here was a plain distinction between the scriptures which they searched & the word of God. The pharisees had the one and Christ who knew not letters had the others.

— Continue thou in the things which thou hast learned — knowing of whom thou hast learned them and that from (βρεφους) a child thou hast known the holy scriptures which are able to make thee wise unto salvation thro faith that is in Christ Jesus. All scripture divinely inspired is profitable for doctrine &c that the man of God may be perfect throughly furnished unto every good work. When Timothy was a child, there was not a letter of the new Testament written. & if the old testament could make him wise to salvation, the new must have been superfluous. No scripture is of any profit without faith; & faith cometh by hearing & how can they hear without a preacher. The word of God is preached by him whom God hath sent.

To be inspired is to have the spirit breathed into one, Now the protestants call the Bible the word of God and imagine that the spirit is breathed into the letters of that book and hence they call the book the inspired word of God. But according to the scriptures the spirit of God is ministered from soul to soul by a living ministry & is thus preserved in man who is the temple of God, of which the scriptures are an abiding test. recorded for that purpose. It is therefore not the scriptures but the man or woman of God that contains all the knowledge necessary to salvation "Understandest thou what thou readest? How can I except some MAN guide me. Now to ask whether God has given to man any other revelations of himself and the way of salvation besides what is contained in the book called the bible is a silly question seeing there is no more knowledge of God or revelation in the most gilted book than in the image of Juggernaut & to say there is no other revelation besides that is to deny revelation altogether. "Where is that revelation to be found." In the temple of God

"know ye not that your body is the temple of God."
"Many other signs truly did Jesus in the presence of his disciples which are not written in this book." were they revelation, if so, where are they to be found. "There are also many other things which Jesus did, which if they should be written every one, I suppose the world itself could not contain the books that might be written". Where are all these works to be found. "He that believeth on me the works ~~that I do~~ that I do shall he do also and greater — Here is proof of an increasing revelation, but by what miracles can any revelation or work of God be authenticated to an idolatrous infidel who owns no other God nor christ nor revelation besides the dead materials of a book framed by art and man's device.

Is there such a sentence in all the bible that Jesus Christ is God as well as man equal with the father having two natures in one person." Who invented such an unsouth absurd combination of words, or could have the assurance to exhibit it as an article of faith. Answer not a fool according to his folly lest thou be like unto him.' There be that are called Gods many.

See I have made thee a God to Pharaoh — Moses
Angels magistrates Judges &c are called gods
God was in Christ. as the father is in the son: he
was the son of God by regeneration. but when it
is said that he thought it not robbery to be equal
with God, this is a corrupt translation directly
the reverse of the original text. Who being in the
form of God he did not assume equality with
God but made himself of no reputation.
No son can equal the father in all points.
"My father is great than I" "above all Gods"
Who ever is sent as an ambassador goes in
the name of who ever sent him & what
ever is done to the embassador is done to
him employer; Whosoever receiveth
me receiveth him that sent me, then
if God sent his only begotten son into the
world, whoever received him received
God for officially he was God, the express
representative of his person; All this is
plain & simple to the understanding of
Believers because all the offices of Christ
are still supported in the church from fa-
ther to son in the true line of subordinat-
on & in the end of all things Christ will d

liver up the kingdom to God won the
Father and the Son also himself shall be
subject unto him — see 1 Cor 15. 25. 27.

Now we shall say something about the
two natures of Christ. No one will dispute
the doctrine of two natures in one person
this is true of all that are begotten of God
they partake of the nature of God & the
nature of man the one earthly the other
heavenly. Christ Jesus had a human
or earthly nature like other earthly men
& was a man, the son of man having a
true body & a reasonable soul, he also
had a heavenly & divine nature, which
took the entire possession of the man
& purged the old earthly nature out of
him so that he became a spiritual &
heavenly man. having no other nature
remaining in him but the nature of
God which is pure & holy. He was the
first who was enterely changed into
the holy & divine nature of God & en
tirely put off the earthly & sensual na
ture

& in this he is a pattern & example
all his followers who are as he was
in life they overcome the earthly nat
as he did & become one with huma
he is one with the father. But nei-
ther he nor his followers can ever
come one with the father, if he ha
two natures in one person forever.
for two & one makes three, & the
would contradict the idea of God
being all in all. if mans nature
which is fleshly earthly & uncha
is incorporated with the God of he
vens. But in no other sense
can it be said that Christ still
possessed the two natures after his
work was finished & the heave
received him, only in his chil
& people on earth, here & only
here these two natures are to
be found one of which is dy
& the other & the other growing
in all things into Christ the head

Tuesday January 8th 1828. The school commenced in the new stone building and on thursday evening the evening school for the sisters was opened at the centre & Ever

The first object is to improve in spelling 2d in reading and writing. 3d Arithmetic & English grammar &c &c.

What is Grammar? The science of language either universal or particular

2. What is universal grammar? It explains the principles common to all languages

Particular grammar applies those general principles to a particular language modifying them according to its genius. & the established practice of the best speakers & writers by whom it is used.

Established practice is the standard of accuracy.

Language in its most extensive sense implies those signs by which men & brutes communicate to each other their thoughts affections & desires — It is divided into natural & artificial, spoken & written

Natural language is common to man & bea
consisting of natural signs or expressions th
is such sounds or gestures as are involuntar
pressed out by the operation of certain caus
Artificial language consists of words the
meaning of which are known & establish
by general usage & consent.
Spoken language consists of articulate
sounds uttered by the human voice
(Words are artificial signs of our ideas, esta
blished by common consent.)
The voice is formed by air which after it
passage thro the glottis or upper aperture
of the windpipe is modulated by the action
of the throat, palate, teeth, tongue, lips, & nos
= The elements of written language consist
of letters or characters which by common con
sent & general usage are combined into word
& thus made the ocular representatives of th
articulate sounds uttered by the voice

English Grammar. Is the art of speak
ing & writing the english language w proprie
Grammar is divided into 4. parts.
Orthography. Etymology. Syntax & pros

Jany 22 Betsy Banta & Louisa Lineback 2. +
rec^d each a Testimony. ——
Jany 30 Peggy Voris rec^d. a manifesto. —— +

A well-bred student when he enters school
Subjects himself to every wholesome rule
Takes off his hat & steps with modest pace
To show respect & rev'rence to the place
A mind informed in the least degree
Will own there is a greater there than he
And whether he is told to stand or sit.
He knows it is good manners to submit.
When all are seated each in his own class
One idle minute never ought to pass.
But application to the point in hand
All useless thoughts & words sh^d. counterman
And when the class is called to recite
All that are able ought to stand upright.
And not to act like rude unruly boys
Disturbing others with their foolish noise
As ~~human feelings~~ wholesome order cannot be suppress^d
And some are able to instruct the rest
Cause of honor ~~has to bear the sway~~ and of manly pride
Will show respect to him that may ~~preside~~

Wednesday 23. Ann Banta one Testimony. 1.
Monday 27. Rebecca Brasellton two Test^s.
Feb 2^d. L. Lineback & Betsy Runion Tests — 2 +

Should we exclude all praise and blam
A sense of honor and of shame
There certainly would then remain,
No place for pleasure or for pain
Has man such an entire dominion over
his senses, that every action of his associa
affect him alike? Is the ~~capable~~ man of m
dest, sober and decorous deportment capab
of encountering the sounds that flow the
tongue of obscenity or profanity, or, to meet the i
sults of the ruffian, with a stoical apathy
If the very nature of things forbid the thoug
If words and actions have a sovereign unco
trolled effect on our manly feelings, why should
not express our feelings, and either censure o
approve, according as the objects that strike
our senses may be pleasing or displeasing.
and if those whom the law of nature has pl
on the ground of subjection, are capable o
ing ~~influenced by~~ to change their conduct by rewards & punishmen
common sense, sound reason, revelation, & u
experience all harmoniously concur in re
ing to every one according to his works.
Honor to whom honor is due: a whip for the horse a
bridle for
ass and a rod for the fools back

Notes on the Manifesto written by the
author's own hand.

Page 36. "to this day." + But existentially
only: not in spirit and works, for in these
they exhibit little or nothing but perfect
devil, and correctly fulfil the saying of
Christ, "Ye are of your father the devil, &
his lusts ye will do; and only by rising
into Christ in the regeneration, can they
ever be manifestly the image & glory of
God since the fall.

Pleasant Hill July 8th 1829

The Louisville Focus of June 10th 1829,
was put into my hands, containing the
correspondence between a German preacher
Alex Campbell & Robert Owen.
The address of Owen to Campbell contains
a challenge to the ministers of religion in the
Western country to meet him & his party in
Cincinnati & investigate the following sub-
jects. 1. Whether all religions are or are not
opposed to facts. 2. whether all religions do or do
not eventually destroy all charity except for one

sect, in thought word & action. 3d Whether religion does or does not render it necessary, that the great mass of mankind in all countries should be kept in ignorance & poverty? 4th Whether all religions do or do not require that infants & children should be taught to think that there is merit in believing that the doctrines of their own religion are true, & that all other religions are false, & that there is demerit in believing otherwise. 5th Whether ~~Whether all~~ all religions do or do not teach there is merit & demerit in loving & hating, liking & disliking according to their doctrines, whether in unison with man's natural feelings or in opposition to them.

6. Whether almost all bad passions, vices & moral evils do or do not emanate from the instruction given in infancy & childhood that there is merit & demerit in belief & in liking & disliking. 7th & lastly Whether mankind can be trained to become more happy more intelligent, independent, charitable & kind to each other with or without religion?

I remain yours — Robert Owen.

The object of this celebrated scotchman was, no doubt to enhance his popularity by raising a dust on subjects of such universal interest, as are included in all religions. But his propositions are too vague & indefinite to merit the notice of the ministers of religion further than as an evidence that his mind is becoming quite scattered and deranged as respects his primary plan, & his confidence so far as [illegible] that he can turn aside to evil about reli

gion in the most indefinite terms without even at
defining what it is or asserting a single evil which it
has produced in the human family.

Perhaps few if any would object to the following defini-
tion of religion by Wilkins "That habit of reverence to-
ward the divine nature whereby we are enabled to serve him
& please him after such a manner as we conceive most acceptable
to him, is called Religion" This very intelligent & pertinent
definition of religion would bring forward an explicit ob-
ject for the sage philosopher of New Harmony to dispute ab-
out. By all religions he must mean all reverence toward the
divine nature. and the grand question with him is whe-
ther all reverence toward the divine Nature should
not be exploded, & human nature left perfectly to
controlled in every state to which it may be degraded.
Reverence to the Divine Nature is not to be changed
all or even any of the errors, superstitions rites or
ceremonies much less the deplorable conduct & practices
adopted or practised among professors of religion.
We may cherish a belief in & reverence toward the
D. N. without being able to adopt understandingly the
most rational mode of worship or manner of life:
but as far as we are informed of the distinction between
good & evil, virtue & vice, reverence to the divine nature
must operate in the most powerful excitement to pur-
sue the one & abandon the other. This excitement is justly
called "the power of religion". Upon this view of
the subject, any debate [illegible] might put the
philosopher to his trumps on the genius of [illegible]

and show 1 That Reverence to the divine nature is not
opposed to but founded on facts. — that it promotes instead
of destroying charity towards our fellow creatures of
every sect 3d Has no kind of tendency to keep any crea
ture in ignorance or poverty but the contrary.
But 4. on the other hand requires that children
should be early taught to believe in the correctness
of the doctrines of revelation, & that their belief &
obedience to what they are taught merit the love &
esteem of their parents teachers & the friends of
virtue in general & vice versa. Moreover 5 That
there is merit & demerit in loving & hating accord
ing to the doctrines of the bible, & that no bad pas
sion vice or moral evil can emanate from
teaching a child that there is merit & demerit in
belief & in liking & disliking, as aforesaid. &
lastly that to train mankind up without any
reverence to the divine nature would make a ge
neration of atheists, & consequently of very saga
cious brutes as happy as dogs as intelligent
as wolves & tygers as independent as lions & tigers
& as charitable & kind to each other as devils
But to bring this pretendedly sagacious reasoner
to the proper touchstone of real sentiments
We mint offer for discussion. Whether there be
such an object within our kin as a divine
Nature otherwise called God. 2 Whether this divine
Nature has ever been in any measure communi
cated to man 3d Whether by virtue of this di
vine nature its subjects believe & disbelieve

like & dislike, differently from mere animals and according as they act conformably to their enlightened belief & various & contrary passions & affections become the subjects of praise & blame rewards & punishments

A Curious Memorial has been received by the president of the Senate from a Mr Crane of Ohio

The Legality or Illegality of Shakerism Tested

In answer to sundry complaints and legal charges.

Addressed to the political world

By the United Society at Pt. Hill.

He that is first in his own cause seemeth just
But his neighbor cometh & searcheth him out.

Be instructed ye judges of the earth. David

Preliminary Remarks on the Church Covenant.

Ever since the foundations of the moral world were laid rules of civilization were known to man, ever since society either civil or sacred existed the practice of forming covenants or agreements has also existed. It is by agreement that society is constituted & supported. and ~~let~~ agreement cease no law in the universe can hold men in a state of freendly association. In what ever state situation or capacity men chuse to live, whatever offices are to be performed toward each other, whatever rights or privileges are to be enjoyed in all those things they must be agreed hence according to their various pursuits their covenants or agreements are various, and as they respect things civil or ecclesiastical so ~~they~~ we may ~~be~~ distinguish ~~or religious agreements~~ between a civil contract & a chh coo.

A covenant when committed to writing
& duly executed is the solemn ratification
of a contract or agreement between two or
more parties, consisting of mutual promises
or obligations to each other respecting some
matter or thing in which they are mutual
concerned.

Then if parties are spential to a covenant
and no instrument of writing can be properly so called unless there are two or more
parties expressed in it, Who, we may ask, are
the parties in the church covenant? The church
is denominated one body. Unity is one of
her spential attributes, of course to suppose
that the church covenant was an agreement
between two or more parties in the church
one appears inconsistent, Who then are
the parties?

We will readily grant that to make all
members the parties in this covenant would
go to distroy its obligation & legal force. The
marriage covenant may serve as a figure to illustrate this idea. This is called the marriage covenant but it is not made by married persons

so that is called the church covenant tho not made by members of the church. a covenant made between persons joined in marriage is of no force in law, & no more is a covenant made between persons joined in church relation. hence according to St Paul, we see the absurdity of brother going to law with brother a manifest proof that they cannot be members of one body. therefore the idea of the church forming this covenant must be rejected with all the consequences & inferrences that might be dracon from it.

Any cause may produce its own effect, but no effect can produce its own cause. It is agreement that produces the church but the church cannot produce that agreement by which itself was produced.

Then if the church covenant was not formed by church members, if they do not constitute the parties in it, which we think is plain & obvious, it must follow that individuals previous to their becoming church members made or entered into said covenant. by which

transaction they became qualified for membership, and if the transaction, necessarily respected them in a party situation can they in any other situation ever cancel said covenant according to law.

This is a weighty point and ought to be well understood by all concerned in ch matters for if it ever was a revealed truth that persons coming under the law lost all relation to Christ, this truth must still be truth & therefore no one who has the least remaining hope of finding their relation to the ch will ever apply to the law against the ch as thereby they are dismembered in the last & highest degree

But to come directly to the parties we will find them among the members of society few perhaps make any distinction between the society of Believers & the church, the difference is as great as that between a nursery and an orchard. a society first formed and out of that such per-

are selected as are deemed suitable to enter into church relation or in other words, to form a commeunity.

This might be plain to persons of common capacity were the terms of expression properly understood or proper terms used to convey the different ideas.

The word church has been so indefinitely used to signify any thing and every thing that comes under the idea of a religious Assembly or even the place of assembling that few could imagine that it peculiarly meant a company of Believers, ect. United in supporting one common interest.

The word Commeunity if taken in its primary and radical sense would give a much clearer idea of the object intended.

A commeunity originally signified a company who constituted an entertainment by each one bringing a part of the provision & putting their gifts or donations together all partook equally & mutually of the general provision.

Nothing was more common among the pagan nations of antiquity than such feasts called Mysteries or sacraments. which practice soon early introduced among Christians, breaking bread from house to houses.

Little do modern christians understand the oreginal import of the word communion when they apply it to their ~~Liturgie~~ ~~Worship~~ Eucharists in which an individual or two provide the elements, which are afterwards paid for by a collection from all clases.

If there were any sense in such a communion. the gentlemen spectators who contribute their gifts on the occasion are the proper communicants. if the latin munus a gift is the proper root of the term.

But premarely the term of communion was for each to breng a gift or offering and deposit it with the common provision of which all partook. Thus when a number of persons agreed & each brought his gift and all their gifts were put (com) together, this latter

constituted a communion (from con & munus)
and those who furnished those united gifts
& mutually partook of them were called a
community.

This idea has been faintly preserved thro
all ages by the ceremonial practice of eating
bread & drinking wine, those admitted to
this ceremony were considered as full mem-
bers of the church in full communion, altho
in reality there was no communion in the case.
It served however to shew the real commu-
nion of the body of Christ that it consisted
in a combination of gifts. Individuals giving
& devoting themselves, their services & their
interests to certain ends, uses or purposes.
But without a real combination of such
gifts the real body of Christ could never
exist on earth.

Then if we may be allowed to substitute
the very expressive term community in
the place of Church we may see at once
the nature, design & purpose of the ch. com.
In the order of civil society when individ
uals undertake to form what is called a ch

the first thing is to get a subscription
paper & raise a salary sufficient to erect
meeting house employ a minister &c &c.
The sum raised in this way consists of
or donations & as far as the individual
are united in the improvement of those gi
they are called a community but out
this congregation a select number are
mitted to what they call full commun
in which the worthy partaker is said to
discern the Lords body. the best can only
discern it by means of a figure intende
to show the real communion of believe
when they should have all things comm
or when all that individuals possessed
should be given & devoted to the pious an
charitable uses of the gospel.
The article or covenant above mentione
differs nothing as to its legal import fro
the church covenant. the one is entered i
by a congregation of Pbns the other by
society called Shakers. the former asc
tains the amount of what is given & the e

which it is to be appropriated, so does the
latter. The pbr Promises to contribute 20
dollars a year, & so much property labor
or service in erecting buildings &c. on the
same prenceple the believer promises to give
and devote to the use & benefit of a commu-
nity just what he thinks proper & what
is deemed necessary to accomplish the
object proposed. The former at furthest
is a partial communion the latter is full
& entire. But the contract in either case
is bona fide & substantial.

Then we see that the community is never
really constituted until the covenant is ex
ecuted & lawfully confirmed the gifts sur
rendered & matters fully arranged for the
individuals to take their proper position
as mutual sharers in their united gifts

Now granting that the design of the
gospel was to establish a perfect communit
there can exist no difficulty as to the import
& design of the church covenant & that no
thing short of full communion was

ject proposed by the author of the gospel
is obvious from the whole tenor of his do
trines & example.

The doctrine of self denial, forsaking e
ry thing partial or selfish, selling all th
we have and giving to the poor &c all
pointed to such a state. Nor did the theo
of a common interest begin with the pre
cepts of Christ. The prophets dwelt much
on the subject & the happiness resulting
from such an association of persons ser
vices & interests became the delightful
theme of Christians thro all succeeding a
tho never sufficiently substantiated &
realized till the gathering of the churc
in this latter day: and to ratify & authenti
cate this theory in such a manner a
to reduce it to practice is simply the
ject, use & design of the church covena
the several articles of which we sha
now proceed to consider.

The articles of a church covenant
tains the amount of [illegible]

embrace three principal objects, 1st
first an explicit agreement to associate in
the order of a community, & acknowledge each
other as fellow members, of one body.
Second. To acknowledge approve & confirm the
headship of the body, and thirdly The ac
tual surrender conveyance & consecration
of their persons services & property to the ex-
press purpose of forming & supporting a com-
munity on the principles previously known
& approved.—
Thirst the persons entering into church relation
are to know and acknowledge each other
mutually, to profess their faith, declare their
principles & purposes. & to give their mutual
assent and approbation to such profession
or declaration.
The church is to be composed of Believers
only those who are well instructed in the
doctrines & principles of the gospel & have
proved their faith by their works. have
honestly confessed their sins & forsaken
them, have gained power & victory over
their passions sufficient to enable to follow
their faith and judgment in all things

& yeeld subjection obedience to the better judgment of their superiors. They must also be of lawful age to chuse and act for themselves — to be free from debt and all other embarrassments, Besides they must be released from & divest of all personal interests, concerns and pursu

("The laws against devices in Mortmain do not extend to any thing but superstitious uses." It is held that a man may give lands for the maintenance of a school, an hospital or any other charitable uses."

Church "A temple or building consecrated to the honour of God & religion" "No fairs or markets shall be kept in church yards stat 13. Edw. 1st

Parceners, persons holding lands in copartnership — & who may be compelled to make division — Partners are where two or more persons to come into any trade or bargain in certain proportions agreed upon". Law Dictionary.

Religion — That habit of reverence towards the divine nature whereby we are enabled to serve & worship Him after such a manner as we conceive most acceptable to him." Wilkins,

To be impatient is to will what one has not; or not to be content with what one has—
To hear your murmuring & repening, it would seem that you are the most innocent soul living; & that it is great injustice that you are not admitted into the terrestreal paradise.— remember how you have offended God & you must acknowledge his rightious dealing with you. ——— Fenelon.

What, if others are weak is that any reason for your no longer keeping any measure with them? you that complain of their troubling you, do you give nobody any trouble? you that are so much shocked at the faults you see are you yourself without faults? Fenelon

May 21. 1829. yesterday the gift came out for Elegr to accompany Mother Lucy to New Lebanon.
Domine parato me pro tam magnum opus.

Canterbury N.H. July 24. 1829.

The conversation last night with Father Job Bishop has turned the tide of my thoughts into the great deep of Elk government in a manner that induced a wish that my natural life might be taken away & my earthly tabernacle restored to the earth while under the care & protection of this venerable patriarch O Lord I have trouble & suffered affliction with thy people & gloried in it as a special privilege but in prospect of what may yet remain my soul recoils at the better draught & I am ready to cry out. Let this cup pass if possible Nevertheless not my will but thine be done

One generation passeth away & another succeedeth
And there arose a king who knew not Joseph!
How awfully interesting to any people is a change in
the administration of their government- covenants
constitutions laws vows & promises are light as
the wind compared with the faith love & inward
feelings of the soul towards the person who is to
hold the reins of government. Under the influence
of our first faith, love & confidence what a heaven
of child like comfort reigned in a breast of every
honest believer, now those pillars of heavenly peace
are mouldering down & their lot & place must
be supplied or the building fall to ruin.
In this all important point of selling we
conceive the never ceasing strife has already commenced among the rising generation
which of them shall be the greatest. great
labors have been made to ascertain the sacred rule for conducting the progress of a divine
government. and some spiritual points seem
to be decided. that the government of the Ch
is a divine government & that all human and
political influence is to be avoided in the man
age of church affairs. but it yet remains to
unfold satisfactorily how this divine govern
ment is to be conducted distinct from the human
Every form of human government has been found
in the church & movements among the phenomena

ns the despot the prime bishop. the Ply or are
stocracy & the republic or independent Chh meeting
this latter seems to be the plan that our political
members are most intent on adopting but this is
justly discarded by the spiritual & more enlight
ened part of the body. & finally the last proposed
plan is to vest the right of suffrage in the first
minister to chuse his successor. Father if it be
possible let this cup pass from me. But if I must
drink it thy will be done

Saturday morning July 25. 1829.

In the natural world we distinguish between Nature
& art. things natural & artificial. So in the spiritual
world we distinguish between things ~~spiritual~~ human & divine
Our testimony has justly discarded all arbitrary power
in appointing chh officers & stated the order as being dis
tinctly by a divine influence as much so as relations
are formed in nature by the law of nature moreover
our testimony very justly adopts the orders & laws of
nature as emblematical or figurative of the the spiritu
al order & work of God. accordingly sufficient data are
given to determine what is human & what is divine in the
order of filling vacancies & other matters that are considered
as requiring a divine appointment.
A human appointment is the appointment of a
human being. a divine appointment that which is
made by a divine being How then will this apply
to a first minister appointing his successor? please to
examine those assertions that such has been the rule
if so why the use of lots in the old dispensation, does the
appointment imply a revelation of God to the person
appointing?

if so why restrict the right of election to an individu-
al; if a first minister should die suddenly without
announcing the individual to succeed in the first case
can there be no divine appointment? or may not the divine
Spirit chuse another oracle to name the individual?
may not the christ the real anointed of God appear to
more than 500 brn at once? Is the dull ipse dixit of
a dying man conflicting with all the infirmities of na-
ture & loped with all the passions inseparable from
those infirmities that is to determine the individ-
ual to succeed him in office? or by the invisible
& divine agency is not the qualified person to become
conspicuous to all who have spiritual discernment
This point has been provid in the west. Show us
the Father & it sufficeth us. How could he show
them the Father while the father was yet in himself,
again grant that we may act so & so, This says Je-
sus is not mine to give &c

Record Rec. No 19. 1827.

In the first place you must know that the interest of our society is not one, in law either as to title time or possession but as various as our local situations & the different orders in which we are classed, to give you at once a full understanding of all the ramifications of the institution is impracticable, a good genius so he may spend seven years in the study of it in the most advantageous position and after all be essentially lacking in some very essential points. P.S. Indeed the accounts that are generally given us are so various & contradictory that we are almost induced to believe your observation correct. we frequently see the accounts of intelligent persons who visit you for the purpose of receiving & relating your modes & manners, others who have left your society have given us quite lengthy details of your doings We have particularly noted of late the ravings of a certain Whitby who it is said has entered suit against you which in some respects appears quite singular Perhaps a little explanation from you on some of his remarkable statements might help us

to a better understanding of what he seems to
think himself capable of unfolding in a light
superior to all others yourselves not excepted.
So. Any part of his book that you will exhibit
to us we shall be free to discuss ~~without~~ accor-
ing to its just merits: P. a few pages relative
to your union & government appear worthy
of consideration & remark. In relation to his
motives in writing they seem very plausible
indeed thus expressed "As liberty of the press

Sabbath April 27th a general counsel was ca
of Elders Trustees & deacons & trustees to confer
on the subject of a publication. at 1 Oclock
assembled in the meeting house & after a lengt
discussion of the subject agreed that Brother
Francis and H Miller be a committee to dig
the matter & prepare it for the press Eleazar &
vid being helpers in the work...
Monday 28. A letter was written to Elder Benja
on the subject. and the committee met & arrange the b
Wednesdy 30 June committee meet at Min. Shop. read
sider several pieces, and for further consideration
~~distributed to each a subject to labor upon~~ refer
matter to El. to digest the matter in form of a dialog

Where divisions have taken place in churches it has been been but too common for the parties to reproach each other as apostates from the standard of truth. In such a light the presbyterians may represent that numerous body which separated from their communion & continues as a religious sect under the name of New lights. & again in our ~~[illegible]~~ forward ~~[illegible]~~ from the new light system ~~[illegible]~~ of the Shakers the same censures have been liberally bestowed on us, but all this is of no weight in point of the common rights of religious freedom, it is not the anathemas of ~~[illegible]~~ particular church ~~[illegible]~~ that are to limit ~~[illegible]~~ social privileges of any ~~as if they should have any bearing in that way it can only serve to cast a veil or suspicion on the character of our politicians~~

Various denominations in the first stages of the Kentucky revival sweetly amalgamated in their campmeetings, love feasts, & sacramental occasions. Until it was discovered that several of the presbyterian clergy who were special instruments in the revival began to deviate from the orthodox tenets of the old confession of faith, particularly respecting predestination, imputed righteousness, & the ~~[illegible]~~ miserable depraved state of Believers during life. The subjects of the revival

who all seemed to view things in the same light
gradually turned their course toward the ar-
menian principles of an equal provision & un-
limited offer of salvation to all souls, & the capa-
bility of any intelligent person to believe & obey the
gospel: and in confining their views to the doc-
trines of the New Testament they readily adopt
the Methodist theory.— That sinless perfection
is attainable in this life. And thus ~~[illegible]~~ by
adopting & espousing a tenet which imperceptibly
brought them into unity of faith with the
then unknown society called Shakers, when
a mission was sent from that society to testify
their faith to the people of this country we
found ourselves on ground of relationship to
that society people from which we could not easily
or honorably retreat so that it only remained
for us to confess & forsake our sins & set out to live
according to the light which we had previously
received. Accordingly in the year 1805 Ma[illegible]
in Ohio & Kentucky proceeded into that busin[illegible]
Under the Ministry of Elder John Meacham
Benjamin S. Youngs & Isachar Bates. Minist[illegible]
from the United society at New Lebanon in the state
of New York.

In those days it was commonly rumored that who
ever joined the society had at once to give up his whole in-
test to the church. This however we found to be totally
groundless. We were indeed apprised that among the
old believers there was an order in which their proper
ty was all consecrated & used for the common benefit
of all. but no such privileges was offered to us of insti
tuting such an order in our then present condition, we
continued to live in our sepate families and to man
age our affairs as usual & from time to time to adopt
such changes & regulations in our domestic affairs as
circumstances dictated to be for our increasing com
fort. & mutual happiness.

We early found the special advantage in locating
ourselves as near together as convenient: and even
to incorporate a number of families in one bringing
our property together to be jointly used for the benefit
of all. But this was a matter of mere choice & mutu
al agreement. to be limited according to the feelings
& wishes of the individuals concerned. For comfort
& convenience it far exceeded our former camp=
meetings for by bringing all our property together
we had plenty to begin on & we could easily keep it
good by putting our hands to work instead of singing
& vociferating. or lounging about ~~the~~ in pleasant conver
~~stand~~ as was
common at the christian encampment.
formerly done: in either case association was plea=
sant & desirable but that which could continue

with every comfortable convenience we preferred
& who could deny us the privilege of our choice?
In this manner of combining our families &
interests we had to be orderly, or confusion &
animosity must have been the issue. for instance
each one took an inventory of his property after
which an article of agreement was entered
into in which an individual was nominated
as trustee or head of the family, ~~and~~ to be respons-
sible in all the family concerns & in this agree-
ment it was specified that the labor & service
& the use of the property of each & every member
should be devoted to the mutual benefit of
the family without debt damage or ~~demand~~ blame
but in case any one chose to withdraw his pro-
perty should be made good according to his inven-
tory. This was the only sacrifice named among
us for 7 or eight years: & whether it might be
considered loss or profit each one was at liberty to
judge for himself. Like the Israelites in the
wilderness "he that gathered much had nothing
over, & he that gathered little had no lack," each
received according to his needs: Individuals
who were zealous & faithful are credited in

our memory with much gratitude & thanks.
and such characters have rarely sought any
higher reward. The Lazy or lecherous have
most generally become dissatisfied, and on
withdrawing have sought every advantage to filch
from the society all that they could to support
them in their idleness & dissipation.
The aged & infirm were freely supported &
the care & education of children a matter of
mutual concern, as was also the necessary
attentions to strangers & visitors, in all which
we felt it a privilege to contribute our proportion
according to our several abilities & felt richly
rewarded by the ~~pleasures peculiar to the liberal soul~~ mutual smiles of reciprocal services
of our associates & the pleasures of mind resulting
from an approving conscience in a continual
course of doing good.

Such was our social order for the term of seven
or eight years during which time any one was at
full liberty to withdraw & receive the full amount
of every thing that he brought in, it was indeed consi
dered a wide stretch of self denial ~~to that~~ to go length.
& carried with it so striking an evidence of the
true evangelical spirit & the most rational order for the pro
motion of human felicity that other denominations

& even professed deists in several instances set out to copy our example; but on our part we considered it quite short of the perfection to which our faith extended. "If thou wilt be perfect (said our saviour) go sell all that thou hast and give to the poor & come take up thy cross & follow me." Such a final disposal of our temporal interest yet remained. In bringing our property together & using it jointly while each held claim to an individual share furnished no permanent foundation for the support & protection of those who claimed nothing; whose labor was liable to be lost, in the issue, by their making good the capital to those who had furnished it, themselves being left in want & wretchedness. ~~[illegible]~~ hence it became obviously necessary to establish a permanent fund for the support of those who either had no property, or wished to be free from all worldly cares & avocations, & for other pious & benevolent purposes, which fund could be established only on the principle of a free donation. Those characters, who willingly for sook all for Christs sake & the gospel ~~their support on earth~~ we considered in the nearest state of preparation for the kingdom of heaven — a state well described in the following lines of the pious John Wesley — Nothing on earth I call my own
A stranger to the world — unknown
I calmly sojourn here.

Those who voluntarily enter into that state we call the church from the radical meaning of the word, which signifies to be called out or separated from the world.

The interest provided for the support & benefit of the church we call a consecrated & united interest. Consecrated, as it is specifically devoted free from all private or personal claim to pious & charitable uses. United, as the church is united in the support & enjoyment of it.

Thus it is easy to see that the church is composed of a distinguished & peculiar class in the society including only such as are devisted of all personal interest. The property thus devoted to the use & benefit of the church is conveyed, committed & confided to trustees appointed by order of the society who are bound to appropriate it to the purposes specified in the agreement.

Any person may devote to the benefit of the church much or little, or stay out or come in according to his own faith & desire: but no one can come in as a member holding personal claim to an interest without: hence any member of the society having property, natural heirs, debts & credits & other temporal concerns & wishing to become a member of the church must first settle all his temporal affairs collect his dues, pay his debts & dispose of his interest in such a manner as to rid himself of all incumbrance

~~What~~ For when once admitted as a member of the body of Christ he has no more to do personally

with his former temporal affairs than the man who has made his will, closed his eyes on the world & left his heirs & executors to devide the spoils.

The church is bound to support her members during good behavior, solely on the principle of mutual benevolence & charity independent of of any legal force or compulsion. Were it to that a deposit of interest in the church could be admitted & the individual incorporated as an equal sharer in the whole fund there would be fair ground for prosecuting the church for the debts & damages of them who have been admitted in a state of insolvency. But all being admitted on equal principles of benevolence all suits of every kind relating to property & interest are debarred from this asylum of retreat out of the din & bustle of temporal affairs & the trustees of the consecrated interest alone stand for the protection & defence of that interest & of the rights & prevelages of those to whose use & benefit it is devoted.

If it be asked why persons, on their joining the society do not at once give up their property in this manner it is said they do. We answer, that we would consider unwise, unjust & productive of the greatest confusion

Unwise in admitting a person to a previlege for
which he was unprepared. Unjust in taking a con
veyance of his property to the injury of his creditors
or heirs and productive of confusion in destroying the
only proper line of demarkation between young &
old Believers. Without any just foundation it
has often been represented by our enemies that the
scheme of raising & supporting the consecrated
funds of the church by subscription to the Chh
covenant is a trap artfully set to catch the
ignorant & unwary. That few understand the
nature or design of such a transaction till their
signatures is obtained to the fatal instrument
but instead of such a deceptious procedure we can
prove by authentic records and living witnesses
that all fair & proper means have been used to
prevent the ignorant & unqualified from tak
ing such a step. Seven years, as before observed.
we lived together parbally & substantially in
the order intended, as candidates for a final
& permanent lot in church relation, the final
relation which we proposed to attain was perfect
equality in point of interest, and the property of
each was kept in reserve all this time, till the

the pupil should gain his diploma or be dismiss
ed as a dunce: & that these were our united
views ~~& the general~~ sense & sentiment of all con
cerned will appear from ~~will have and agreed that~~ a memorial
~~should be~~ written on the occasion & kept & to evince to all men
the motives by which we were purposely actuated & the
caution with which we proceeded in our ad-
vances toward this reputedly most virtuous, ~~noble~~ & desirable
state. The said memorial is too lengthy to ad
mit of a full insertion here, suffice it to adduce
the following quotations.

We do hereby declare to each other and to all
men (that respect to the will of God our Creator
& the everlasting welfare our own souls have
been the leading motives of our embracing the
present testimony & gospel of Christ) — That
we have never at any time discovered a dis
position in our teachers of any rank to blind
or deceive us or in any way to defraud us out
of our property — That we are & ever have be
at full liberty to live in our own private
families & to have the free & uninterrupted
use & disposal of our property as we tho.t propr
as long as long as it was our own choice so to do

without any breach of union on that account.
That there is no such thing as obliging or even
persuading any person to enter into any covenant
or to consecrate in any way either property, time
or service beyond or contrary to his own faith
& free choice
When Believers have become sufficiently free
from embarrasments there is a prevelge for
them to begin to draw towards a joint interest
The first step they generally take is not an en
tire joint interest but they come together in
a large family or families as circumstances
may require, & dedicate their time & service &
the use of their property to the benefit of the Sch.
the property itself is not dedicated but an inven
tory of it being taken all that are in the same
covenant relation stand jointly accountable for
the property of each or any individual when
he or shee may call for it, & this they may do
at any time & taking it in full value as it
stands on inventory they may depart but can
never bring debt damage or blame against
the family or society or any member thereof
for their time their service or the use of their
property — it is found by experience that
families in that order, do not more than clear

their own comfortable support, & discharge those
necessary calls of duty toward others, in which
all are equally united by the obligations of
benevolence & charity.
In the aforesaid family order Believers have
a privilege & opportunity to prove their own
attainments as to the degree of their spiritual
travel & the measure of union they are able
to support with others; and by this opportunity
they are better encabled to come to a deliberate
& fair choice with respect to church relation or
church order.
But when it becomes the faith & desire of any
to step forward into church order, & the way is
prepared for them, they must then settle it
in their hearts to make a full sacrifice to God
once for all; as no ground is or ever can be
left for any recantations.
It is the faith & invariable practice of the chh.
that all who come into membership, do freely
voluntarily & of their own choice dedicate
and devote themselves and all that they
possess to the service of God forever.
This memorial was drafted, exhibited,
approved & signed first by the chh at U V in 1812
& afterwards at Pleasant Hill in 1814.

Saturday morning, May 3d met again, examine the specimen
produced & hesitate respecting its solidity as a solemn
communication from the church. Again commit the
matter to E. for another sample in plain style.

Reflections In last monday's meeting a most deathly
impression was made from the report of a member
that not more than 1/3d of the general asembly
felt interested or wished such a publication to be
made. The dialogue was got up to awaken such feelings

Sabbath. May 4. Morning Meditation.

A creature that's tied to the tail of a cart
That's going in rapid career
Must mind his manoeuvres be active & smart
Or the fatal consequence bear
For if he grow sullen or try to pull back
The chain be'ng sufficiently strong
He finds he's in danger of breaking his neck
And so he keeps moving along.

The painful condition of such a dumb brute
Our sympathy ought to excite
As long as for freedom he means to dispute.
And claims his own personal right.
His owner tis certain may force him along
But that is no profit you know
And when fully proved it cannot be wrong
To loose him & just let him go.
When Jolly gets loose what a figure he'll cut
So thankful and glad he's releas'd

He'll nicker & caper – he'll rear & he'll strut
With all the pre airs of a beast.
To his loose companions he hastens with news
Relating his bondage & pain.
Nor can it comport with his libertine views
That he should e'er try it again.
Such is the true type of a natural bound soul
Whose faith & conviction is small
Yet has to subject to some lawful control
Or else be rejected by all.
In all his obedience he moves by the goad
And when he gets loose from the chain
No wonder old nature is joyful & glad
And views his past state with disdain.
Not so the good soul that comes into the yoke
And loves to be righteously train'd
He rarely receives a loud word or a stroke
His service is free & unfeign'd.
His rights & his freedoms are social & true
And gain'd by industry & toil
That when the self pleasers their rights have thro,
He'll still hold his right to the soil.

Morning meeting Elder Saml Br. R & E David

[illegible] to [illegible] [illegible] [illegible]

Early Potatoes

The society of people called Shakers at Pleasant Hill in this county, buried their potatoes last fall and about two weeks since (say 15th of march) took them up & found that their potatoes have in a kind of natural frolic, been increasing & multiplying in the earth, to an extraordinary degree; a new crop of potatoes was found, many of which measured 8 & 10 inches in circumference & large enough for family use, also a similar increase of potatoes were found on the farm of Mr Robt Forsythe on Salt river, about the same time. Last fall he buried bushel, & when he took them up a few weeks since, he found an increase of nearly a half bushel. So it seems that the potatoes in old Mercer are determined to increase & multiply on (or rather in) the earth in open defiance of all the laws of celibacy existing at P. hill, or any other place, according to the laws of nature, since time immemorial.

☞ Beat this if you can North or West.

Nature! What have you been about?
Transgressing your own laws?
And what a plea have you sent out
To palliate your cause

When our potatoes were put by 'Twas time for you to stop
And not go on to multiply & spoil the present crop
But out of season on you go ~~[illegible]~~ with your lascivious heat
Till ~~they~~ most of them were ~~[illegible]~~ spoiled so they were not fit to ~~plant nor~~ eat
A small proportion, it is true sprung from the healed pile
Which seems to furnish something new to make old M. smile
To grace this new & wondrous deed, will you, forsooth pretend
That every thing must go to seed, & there its virtues end?
Why not inflame the corn & wheat & every source of food
Till we have not a thing to eat to please your merry mood
Capricious dame! be not in haste your passions have to cool
Wisdom inspires a nobler taste & Wisdom has to rule
Had you pursued this first wild plan in one perpetual round
There never would have been a man to cultivate the ground.
And still to form a higher grade (the order called) Saint
Must not your stimulants be laid under a due restraint
Let continence be set aside & passion bear the sway
All common sense would seek to hide from such a foolish play
Then freakish nature if you chuse, on plaunts or beasts
do as you will. But you must mind your p's & q's
among the folks at Pleasant Hill.

Note. April 27. Sab. propose to convert the exercise of the school evening to a general reading meeting in the family: in which all may attend, take their seats & spend the time in such manner as will be for the edification of all: 1. An inquiry into the occasion & probable consequences of

(Pt. Apr 27. 1820)

The church having appealed to the foundation of
ecclesiastical order; and A party who hold claim at
least to the temporalities of the church having referr
the decision of matters to the ruling powers of the stat
it remains for the laws and orders of these two sepa
rate departments to be compared on the essential
points in controversy: & wherein they agree let the
agreement be ratified and confirmed as the rule
action to be supported, by all who pertain to the
church: if in any thing they disagree let it be c
promised in due order. acknowledging the jurisdic
tion of common law in all cases.

As the church is placed on the ground of defence
it devolves upon us to bring forward the evidence
& pray to illustrate & prove the consistency of ou
laws & orders; & if they must be proved to be cons
ent with the laws of the land, those laws have to
expressly brought into view & the parralel plainly
shown: In this way we have heretofore defended
our principles in relation to the doctrines of the be
we have brought forward those bible doctrines ex
nded & applied them in a manner that could not
fairly disputed by our most artful antagonist, th
the present controversy it is the general system that
& equity which we are to adduce in vindication of our rig
its authority being acknowledged by all.

Beloved & highly respected
Parentage in the gospel.

In consequence of various changes and revolutions that have of late years taken place among us it becomes necessary that we forward to you by way of a General epistle a concise statement of our faith & travel, our social order, the principal difficulties of a public nature which we have to encounter & our humble petition for your protection & aid in the prosecution of such measures as may appear just & proper for the support & increase of the gospel among us. When we take a retrospective view of our experience from our first setting out in the way of God a field of matter rises in our memory enough to fill a large volume, but the things that are behind we wish to retain in memory no further than as their connection with present matter may render their recapitulation necessary & proper. We wish not to forget the situation we were in when the gospel found us; nor can we ever become unmindful of the light & conviction which accompanied the testimony, & the certain evidence which we felt in our souls that it was the living testimony of the truth of God & would prove a savor of life unto life to all who would receive & obey it

[illegible] out of the church

The signs & wonders & gifts of the Holy spirit which attended the opening of the gospel in this country laid such a foundation of faith as we are persuaded that neither the gates, nor those who sit in the gates of hell can ever prevail against— according to the evidence given we received the present gospel as a revelation from heaven replenished with all the gifts, powers, & authorities necessary to salvation. with this faith we confessed our sins & brought our deeds to the light in the presence of those who we respected as the true witnesses of God— and according to their teaching & counsel we proceeded to right our wrongs, to make restitution for all frauds & felonies & to clear our consciences of all sin in our knowledge whereby we found justification peace & comfort & were prepared to take up the cross of Christ & follow his footsteps in the work of regeneration. For about seven years this work of preparation went on increasing in different places where the gospel was received & in the different societies provoking to a divine emulation all who had started in the race, to be forward & well prepared to take a firm stand in church relation, whence the gift should come for advancing forward into that sublime & redeemed state.

It [illegible] being announced

Faith and obedience, were, from the beginning our only spiritual terms of communion, & ties of union & gospel friendship. By faith & obedience we came out & separated ourselves from the world gathered into large families, laid aside all partial distinctions & fleshly affections & commenced the exercise of that divine principle of loving & respecting each other according to merit, treating each other according to our respective wants & assigning to each other such lots & places of usefulness as were dictated by talent & experience; so that in all things the gospel carried its own evidence of a divine origin by the fruits of peace & purity which attended it even in the early stages of our experience. But not to be tedious on matters so far back. We looked forward in those days with pleasing anticipation to the order already gained in the foundation, deliberately cherishing the most hearty willingness to sacrifice all that had been dear to us on earth to gain an inheritance & standing in the order of the church.

When it was considered that the fields were ripe for harvesting — that the end of the world was come upon us. Our faith & feelings most heavenly concurred with the gift, & being faithfully taught the principles of unity throughout the whole body without the least hesitation or demur we adopted &

The church

no
enlisted into church covenant relation: according to the
foundation already laid. that is to say. — firstly
we owned & testified our faith in our present
ministry as authorised & qualified to teach coun
sel & direct in all matters relating to the order
of the church promising subjection & due respect
to them in their gift & calling as our spiritual parents.
2ndly. We united most cordially in establishing
a trusteeship for the care & management of the
temporal interest. mutually promising to & with
those who were chosen & ordained to that office
that we considered them as trustees or agents
empowered to exercise all the duties thereof accord
ing to all the rules & regulations of the church here
before known & practised — 3.d We freely embrac
each other in the bonds of gospel charity, acknow
ledging each other as brethren & sisters, and all
who were of lawful age & were free from debt
or blame were allowed to devote & consecrate
themselves with all that they possessed to the service
of God in the gospel all such property as we in
dividually had claimed to be surrendered & given up
As charted property to the immediate care of the
trustees to be distributed impartially to all as every
one had need: & for the support of which we unitedly
agreed to devote our time & labor freely, hoping for
it's authority being acknowledged

nothing beyond our equal portions of the necessaries & comforts of life.

4. And that there might be no appearance of fraud or depriving any creature of any thing to which he or she might hold any claim We agreed that all who had any property and children either of age or in a state of minority should make a just settlement with them & give to them of age & reserve for such as were minors any portion of their estates and on such terms & conditions as they chose: & that all such reserves should be specified & recorded that it might be correctly known & the church held under no embarrassments as regarded legacies or any indefinite interest whatever over which the trustees had not the full & entire control. 5. The duties of the trustees were also pointed out by appropriate statutes. in perfect conformity to the well-known rules of the church, that is, they were to take the general charge & oversight of all & singular the property estate & interest, devised devoted & given up to the one interest of the church, with all gifts grants or donations that might at any time

[illegible] of the church

be given or devoted for the benefit of the church or for the relief of the poor or any such charitable use or purpose — And the said, interest, estate, gifts grants & donations was to be held by them in the capacity of trustees or agents & to remain forever under the care & oversight and at the disposal of the trusteeship of the church in a continual line of succession — That all the transactions of the trustees in the use & disposal of the property should be for the mutual benefit of all the members of the church & in their behalf, & to no personal or private end or purpose whatever — That in case of the death resignation or removal of a Trustee a successor should be appointed to fill his place & exercise all the functions of the said office That to the trusteeship belonged the lawful defence protection & security, of the interest the rights & privileges of the church whose transactions were to be valid as long as they should act in their official capacity in union with the body, & no longer.

6. It was also agreed, that the trustees should keep a true register of all important matters relating to the church that might be necessary for the information & satisfaction of all concerned. & for the security of its testimony

of the temporal interest of the church committed to their care. And finally to substantiate & realize the solemn design of establishing a consecrated people, and an adequate interest for their support free from the claims & demands of all who ever had & should afterwards pretend to have any personal or individual claim to any part therefore we mutually agreed to exonerate release & quit claim to each other, to the trustees & all others from all debt damage blame or demand on account of the property or services so given, granted released, conveyed & confirmed to the pious & charitable uses specified.

In our entering into this solemn compact our faith, understanding & intentions were mutual nor was there a thought suggested by any one that he doubted the propriety, justice, & moral honesty of the proceeding, or indulged the best expectation that in case he should fall off or withdraw that he could find any lawful pretext for reclaiming what he had thus devoted to God. There was but little tho.t of such a case occurring but provided it should our general sense was that any pretensions of an apostate to take from the church property so solemnly consecrated to God would be deemed a sacrilegious & profane, but that such being in want & taking a proposition in point of humility, might be treated as objects

[illegible] out of the church

of charity & in that way receive the mercy & charity of God adequate to their real necessities.

accordingly in pursuance of the course pointed out by our faithful leads we have long proved the blessing & comforts, afflictions & trials common to such a station, & upon the whole comparing our prosperous events, & the increasing stability of our hopes with all the tribulations & light afflictions we have sustained we well may with sensations the highest gratitude to the foundation pillars our protection say hitherto the Lord hath helped In point of pure gospel faith we are not convinc that any material innovation has been introduc or encouraged by any authority in any of the socie in this country. nor any point of pure morality ha abated from the strict lessons of purity which we were at first faithfully taught: hence we can still venture to claim our relation, to the branches & even the root of the good olive tree whatever insinuations may at any time hav been made relating to the talents, faculties or nat ral dispositions of our leads, in point of faith morals we know of none who are not irreprehensible in these respects. If members have at any time yielded to heterodoxy of principle, or criminal practice the church has not long had to bear the tribulation or scandal resulting from their membership.

such have usually gone out from us ~~the presence of the~~
~~Lord with the common marks of guilt in their forehead~~
~~—~~ like Demas [the democrat] Phygillus & Hermo
genes turned away ~~from~~ us or like Alexander
the coppersmith greatly withstood ~~ing~~ our words
~~—~~ trying to do us much evils & thus ~~have~~ proved themselves
not to be of us. ~~As yet we have not had occasion~~
~~to say that all of any society have turned away~~
~~from us though one whole society has moved away~~
~~on account of the unhealthiness of the country.~~
We have, it is true, had many formidable attacks
by mobs & riots & sustained much ~~evil~~ damage from secret
injuries. Legislative authorities have also been
~~frequently~~ occasionally enlisted against us & laws enacted to defam
our character & incroach on our social rights.
We have had to say in the following lines
In ev'ry increase of the good work of God
To build up the truth in this land
The infernal powers are still on the sod
To hinder as much as they can
They've tried by all manner of lying reports
The true church of God to disgrace
And by legislatures & prejudiced courts
To root out the truth from the place.
~~Such were the common conflicts attending our progress~~
~~until about five years ago we could add another~~
~~stanza to our plaintive poem. The common old train of~~
[illegible] unusual blasphe
part [illegible] out of the church

~~seceeting & perplexing demons have exhausted their~~
~~arts & interposes in vain~~. But now the infernals
have sent out their chief the worst of the satanic
kind by infidel doctrines & blind unbelief to cor
rupt & poison the mind. — — —

We had never apprehended any serious injury
to the gospel of Christs second appearing from the in
fidelity which respected his first or rather the sys-
tems of doctrine said to be founded on it. Common
deists have usually treated us with the most ~~manly~~
civility, hospitality & forbearance, nor has it
been uncommon for such to espouse our principles
as being far more rational, scriptural & virtuous than
those of any Christian sect. But the infidelity to
which we allude is the plan of society introduced by
Robert owen & the tenets on which his plan is foun
d. We did not at first apprehend any serious
consequences from this newfangled stuff. supposing
that any virtuous believer could comprehend it
at a glance. but merabile dictu it was not long
till this tenselled Diana unawares crept into the sub
urbs of our city & began to excite the gaze of some ma
contents who were not so well suited with the strict
principles of chastity held forth in Mothers self-
nying gospel. but not to be tedious, so it is that se
al formerly of our communion Adopted those fas
its authority

raking opinions of the celebrated scotch man. some
of whom hastened to his banner, others took a nearer
& more consistent cut into the honorable pleasures
of matrimony while some not so fully matured or so
enterprising lingered within the precincts of our
profession either shifting about from place
to place where they could get a little union & for
bearance or sticking down their stake, claiming
not equal, but superior rights that is to live as
they list regardless of praise or blame & claim
the protection of the civil law in usurping their
independent authority & imposing themselves
on the church as lawful tenants. while openly
& avowedly opposed to every essential principle of
gospel order ever ministered to us from the founda-
tion. this strange & unaccountable conspiracy
having progressed from thing to thing eventuated
last winter in a petition to the legislature of
Kentucky for a special act to authorise them
to come to a fair contest & to try titles with the
Church on the ground of joint tenancy. What the
result of this proceeding may be we are unable as
yet to foresee. On the authority of this new & singular
act process has been served on the whole society
and matters are progressing on to the ground of contest
We have not been so much at a loss to know our duty
the most atheistical blasphemy
part being out of the church

ward the withdrawing party as how to conduct to-
ward such as still claim relation as members & at the
time profess & propagate opinions, not only opposed to
the faith of the church but to divine revelation altogether
It is so complete a novelty under a free government like
ours that we feel cautious & unwilling to do any thing
rashly. and in order to apply on fair ground for counsel
it would seem necessary that we give you in some
degree a fair statement of the tenets & character of
the party so strangely claiming right to an interest
devoted to the support of a religion in which they dicta
they have no faith The founder & principal
promoter of the scheme has published a book
to which we refer for the sentiments & ideas, in
part which we would present for ye consideration
One grand objection lies at the bottom of all their
dissatisfactions that is the gift & authority of the
Ministry and Elders. They wish not to be controlled
but for all to stand on a perfect level & no one to
exercise the least authority over another but
each be permitted to act freely according to
his or her own views & feelings regardless of
praise or blame, reward or punishments
of any kind. They spurn every idea of conviction
conversion confession or repentance, as in
their opinion there is no sin nothing to be con
verted from or to repent of.
They profess to be moral & virtuous but will
submit to no test of virtue or morality beyond
their own opinion or sense of present pain
or pleasure. Their doctrine differs nothing from
that of Epicurus but is trimmed off with as much
gospel (look over to *)

I saw in a vision a manuscript written by Tyler Baldwin
[illegible]
It was handed to me by the author, for examination
about one fourth in the first part he wished me
not to read or examine & opened at the place where
he wished me to begin. It was about a third way down
the left hand page, and began under the peculiar
title of the word Fastidious. This word tho' I did
not recollect its meaning I thought was expressive
of the contents of the matter that followed. I spent
some time in the examination, being careful not
to look at a thing preceding the place to which I was
pointed, but when I awoke I found it was a dream
will be subject to no test of virtue beyond their own
blameless opinion, or sense of pain or pleasure; Their
doctrine is that of Epicurus trimmed off with as much
gospel finery as can be admitted & as great pretensions
to chastity as may serve if possible to ward off pointed
censure for intolerably base conduct. But the singu-
larity is that every principle of our church coven
ant is rejected radically, & yet they claim an equal
right to the temporalities of the church the tenure of
which is based on the articles of the covenant.
The legislature have favoured them with a law to
prosecute the church but not for the church to prose
cute them, they claim a right say & publish what
they please & even to utter the most atheistical blasphe
part being out of the church

mies against the divine being & curse all religion -
without blame but as church members refuse to
approbate & threaten to oppose any thing that
we might publish in defence of our rights & pri
Now with the good counsel of our ministry we
have set about preparing a defence against
the illegal effects of the said act which we ex=
pect at all hazards to print but are straitened
about publishing it. as no publication can
be received from the church of Christ without
the union of all the members. we dare not
venture such a thing into the world with the
least apprehension of its being opposed by a
single member who is held in visible relati=
on we therefore propose to hold the matter
under our entire controul until we can fur
nish you with a copy which if approved for
publication we shall cheerfully hazard at
all events but it must be upon the ground
that any who reject your authority & counsel
in the matter are no more sheltered under
any profession of relationship to us & if the
law must determine who has a just right to
the premeses, the decision will be had no
doubt in due season. With grateful re
embrance of all your past favors & every
feeling of love & respect we are thankful for

the opportunity of subscribing ourselves your obedient children

June 1828. } Testimony of E Wright 198

Being now in the 58th year of my age & having witnessed many scenes of an ~~public~~ interesting nature, I feel under obligation at this time to give a brief narrative of the principal occurrences of my past life & particularly of the last 28 years which I have spent in the United Society ~~among the~~ people commonly called Shakers: ~~At~~ The place of my nativity was the Tuscarora valley in the county of Cumberland State of pennsylvania ~~My birth was dated~~ I was born Nov. 20. 1770. My parents belonged to the church of England & in that order I was baptised & taught the general doctrines of the Christian religion, being the youngest of the family & the more easily spared from manuel labor I was early put to school & contracted ~~an ardent~~ taste for learning, ~~and~~ in which I made such proficiency that when 15 years of age I was employed as teacher of an English school. At twelve

years old I began to think seriously about a future state, to reflect on my past life, to feel compunction for sin, to relire occasionally in secret & pray to God for pardon & forgiveness. from which period I was ~~graciously~~ protected from actual sin, as far as my light & knowledge extended. & was taken under the care of the Presbyterian church as a member according to the general rules of which, I ever after felt bound conscientiously to keep my justified ~~& observe~~

In the 18th year of my age my troubles of mind increased to such a degree, that I took to travelling to see whether I could not get disembarrassment & recover my early relish for the pleasures of the world. after spending about a year in that way to no purpose, but rather growing worse I returned to my occupation of school keeping. in the western part of Pennsylvania, where a revival of religion broke out of which I became a subject. My conversion as it is called was rather ~~singular~~ unusual among the Methodists ~~than that~~ what was commonly ~~called~~ from that period I became zealously engaged in religion ~~& became~~ ~~& knew~~ ~~& knew~~ ~~& knew

meditation, reading, & pious conversation, from ~~[illegible]~~ & having the confidence & respect of the church I was called & encouraged to engage in a course of tutora for the Ministry, & having completed my education & preparatory treals was licensed in the 25th year of my age & the year following ordained pastor of a congregation in Mason county Kentucky. Where that memorable work called the Kentucky Revival broke out in the spring of the year 1801. In the early stage of that work I ~~early~~ received a renewed manifestation of the power of God similar to what I had felt in my first conversion, & altho I had never for one moment doubted the truth of revelation or the reality of my experience from the period of my first light yet I found to my great sorrow that as yet I remained far short of salvation ~~for~~ which I ~~now~~ ~~engaged~~ set out to pursue at the risk of every thing dear on earth. During the Ky revival I persevered with unabating zeal partaking of all its most powerful operations & marvellous gifts. was ~~among the number~~ first on the list of those branded with heresy & excommunicated from the church in the year 1804. still persevered in Union with that separate body who styled themselves Christians, in promoting what we then believed to be the best religion on earth.

In this work I was zealously engaged as hundreds can witness, when the Shakers first made their appearance in this country. The reception which they met from myself and others I have already detailed in a pamphlet called the Kentucky Revival, which it is unnecessary to repeat: a variety of matters in my experience & under my observation call more particularly for my present testimonyes & especially what relates to the organization & economy of the society & Church

1. All or any were admitted on trial who were willing to confess & forsake all known sin. The principal part of those who first set out were persons of good morals & zealous professors of religion. The motives which induced me to join the people was to get out of a dark, deceitful & wicked world & to get rid of the wicked nature that I had in myself. I had by the light & revelation of God seen the heavens opened & the beauty & glory of the divine nature so attracted my soul that had I supposed all the wrath of this little globe I would have freely exchanged it for the meanest place in that region of the light

but my transports [redacted] of this kind had been but transient scenes that still left me shrouded in a dark & hellish nature from which I knew not how to be extricated. The contract into which I entered with the Shakers was to barter the Devil that was in me for Christ. I very soon got to believe that Christ was in them, & I knew that in me that is in my flesh the devil had a seat: To make this exchange had been my labor & study for many years & now forsooth I had a fair offer, but the terms were rather tighter than I had generally contemplated; but I determined however that I should would advance the utmost farthing that was demanded, & it was nothing short of giving to boot all my worldly honor wealth & pleasure. Now to be serious, I did believe & I still do believe that the gospel was & is a substantial reality: that Christ the power of God & the wisdom of God is not a phantom of the brain. but something of more intrinsic value in the estimation of an enlightened soul, than any material object in the universe. and believing as I did I most heartily complied with the terms of the gospel, in literally & lawfully

conveying away my right title & personal
claim to every thing that I possessed on th
earth. without pocketing one cent, as a c
deration: or ever expecting a compensat
or equevalent of this world, goods to my
or my heers forever. I had a title to a
ter section of land with some improv
a house & furniture, a house keeper, & all the apara
& a servant with.
house keeping, the whole of which I s
dered, devoted & consecrated forever to
benefit of the poor. & cast myself s
on the charity of the church. This I a
ly did in the full exercise of my reas
ment & faith & with a head replete
languages acts & sciences: topped o
School divinity & a general know
all the tenets systems & plans of sa
among the human race, [illegible]sides
acquaintance with politics, law, p
Freemasonry. & sundry other arti
tedious to Mention all these & ever
else that could be named of the kind,
absolute & bona fide. bailer excha
dispose of for that single article ca
or the gospel of his second appearing.

day I feel perfectly well satisfied with the bargain. If any enquire of me whether my conveyance was merely a quit claim or a general warranty. I answer my contract was to warrant & defend, against myself my heirs executors administrators & assigns & all other persons claiming & to claim under me or by virtue of any right title or interest vested in me to the s. premises forever: This transaction was in perfect accordance with my family who were more or less under the influence of the same spirit with myself. My personal property was distributed to the use of the different families in which we were respectively located & the price of the land was put into the hands of the deacon or trustee who had charge of the children's school & took the responsibility of all my temporal affairs. and from that period to the present I have no personal interest whatever; having food & raiment & other necessaries in common with others I am there with content. Nor have I ever seen the time since that I would exchange property with the richest man on earth that is I would not give up my claim to the blessings of the gospel & lose my relation to the

of people with whom I am united
for all the riches of this globe
and ten thousand more like it
I have continued, for the most part, to preach
to the world as occasion offered both at home
& abroad but have never received a cent
any of my ministerial services; & probably
upon an average my hand labor has not
than cleared my expenses, altho gratitude
obliges me to say that I have found the
hle exceeding kind in every respect so
I have lacked for nothing that was necessa
ry to render me comfortable and notwith
standing it might be thought that my
ceal standing entitled me to some singu
larities of treatment, it has ever been
my choice to take common fare & to con
myself with being made equal with o
I have had an opportunity of forming the m
free & intimate acquaintance acquaintan
with all clases of the society, and witnessing
principal in every department, for altho
never was legally initiated as a church m

by signing the written articles called the church covenant, I never was debarred from any privilege as a witness & partaker of all that was common among the members. & having no more interest in any one society man than another being totally divested of all claim to any personal property among the people I can with the greater confidence testify my certain knowledge of those facts which may be called in question. & first I will speak of their morals. When the ch was about to be instituted. The rule that was laid down & taught in the most forcible manner was to admit no one into that order who was known to be addicted to any vice or was chargable with any crime that was unrepented of. The jews on the occasion of the passover never searched their houses for leaven more carefully the people were search'd for evil, to have it purged out, & to stand in a state of entire justification. It was look'd upon as a most solemn transaction, of this I have the most certain knowledge having had the care of the largest family then in the society

and hearing their particular opening relative
to that busines. It certainly was idea universal
entertained, that the vows of God would be upon
every one who enrolled himself as a church
member to give up the world flesh & divil one
for all & in future to live a life, holy, harmless
undefiled & separate from sinners, after the
example of christ. there is no manner of
doubt can possibly exist as to the manifest in-
tention of the people, & every thing in their
after conversation & deportment proved the
sincerity of the transaction. One thing I shall
mention as a most convincing evidence that
the people were in solid earnest.
All who had property whether much or little
when they came into the society had taken an
inventory of it, which they kept as an evidence
of their claim to the amount in case of their with-
drawal. all these inventories were voluntarily
destroyed by the individuals of which I was an
eye witness. this was done professedly & pur-
that the property should never be called for, that
the claim was forever relinquished, & at the
time an acquittance was given by each indi-

ual for all past labor & servic & every claim or demand whatever on the society or any member of it. such were the steps taken to test the sincerity of each individual after which the covenant was signd & the church set in order.

A

REVIEW

of

THE GOSPEL.

According to,

THE FAITH OF THE UNITED SOCIETY CALLED

SHAKERS.

Designed for the use of ~~[redacted]~~ Believers:

This gospel of the kingdom, shall be preached in all the world— Christ.

If our gospel be hid it is hid to them that are lost

Paul.

Pleasant Hill K.Y.

August 1827.

Introduction.

It is generally known that we who profess faith in the present manifestation of Christ consider ourselves as a separate and distinct people from all the rest of the human race. This we never pretend to deny: and whoever denies it, & pretends that believers are of the world, is not of us, but of the world, & ought not to deceive mankind under our name & profession.

It is admitted by all christian professors, that Christ was not of the world, that he had quite another spirit, & that all who received his spirit, lived a life very different from the rest of mankind. and the reason why those professors do not now live such a life is because, that their savior, as they call him, is gone to heaven, & no one remains on earth to minister his mind or spirit to them without which they cannot walk as he walked They are looking for him to come & raise the dead. we believe that he is come, & that by his living spirit our souls, that were dead in trespasses and sins are quickened & brot to life. &

2.

hence the life that we now live in the flesh is by the faith of the Son of God:

The general idea that we believe in the second appearing of Christ, sufficiently designates us as a very distinct & peculiar people: and this together with the striking singularities practically adopted by Believers has excited no small stir in the minds of Mankind; and led to the most extensive enquiries concerning our faith & manners in almost every particular: which enquiries have been amply answered first by that extensive work entitled The Testimony of Xt's 2d appearing containing upwards of 600 pages duodecimo secondly by Dunlavy's Manifesto containing upward of 500 pages Octavo and lastly by that highly improved summary published by the view of Mr. church at New Lebanon, in the year 1823.

These large volumes being all written for the use of the public have left nothing in the dark that is proper for the public to know. but after all it has been will be found impracticable to treat the vital subjects of the gospel in this way with that simplicity & freedom that is edifying to the young convert believer. A public writer or speaker must more or less consult the prejudices of his readers or hearers.

and shape his address accordingly. Christ himself spake to them that were without in parables which he afterwards privately expounded to his disciples. upon this principle it is not to be wondered at that the generality even of the wisest critics complain that our writings are too much shrouded in mystery which cannot be otherwise so long as that old disposition remains in this wise & learned world to watch for occasion, if possible to entangle us in our talk.

Now to write a plain history of facts embracing the plain & simple truths of the gospel in a manner conformable to the sense & feeling of believers and at the same time decorous in the view of a critic would require no small labor;—a labor which perhaps but few would be willing to undertake with any hope of success; but that something of the kind may be of special use to believers we would reasonably infer from the following considerations: first: Where ever there is a taste or appetite there ought to be proper means of satisfying it, & if it was improper as Christ expriped it to take the children's bread & give it to dogs it would be equally so to take the food of dogs & give it to children. Much of the food of dogs would be poison to children & no less poisonous to a virtuous mind are the greater number of books & newspapers that

are incautiously circulated among Believers.
furthermore. if believers have a taste for reading
& they are capable of furnishing sufficient matter of
their own, it would seem very improper for
them to be always dependent on the worlds provi
ons even tho they themselves have fur-
nished that provisions for the world: Besides, the various
tracts which have been written by apostates, &
others against the gospel under the name of Shakerism & such as Believers
have published in answer there to have so tended to inve
lop almost every subject in confusion that there
needs something entirely one side of controversy
to represent things in their native plain & obvious colors.
Therefore to answer these important ends we
propose to drop the insignificant & senseless
term Shakerism, & treat those general subjects
relate to our society under the term gospel
which will properly apply to whatever any peo
ple may hold as a revelation from God.
The word gospel is a compound of the two
old English words God-good & spell speech.
that is God's speech or God's word. This meaning
of the word is in accordance with the greek
more or less consult the prejudices of [illegible] hearers.

euaggelion which is commonly rendered gospel in our language. To suppose that the gospel is some one definite thing is a great mistake. The terms is used indefinitely of any message, doctrine or speech of any kind supposed to have come from God. Hence we distinguish the gospel of Christ as the message or teaching of God thro him, so of what St Paul calls my gospel or our gospel. Again the gospel was preached unto Abraham and also to the Israelites in the Wilderness the gospel was preached: The gospel of the circumcision & that of the uncircumcision did not mean the same gospel, of course all the before mentioned gospels could not imply the one only gospel of Christ: Seeing then that God at sundry times & in divers manners spake by many messengers to his people, the different ages of the world it cannot be presumptuous in us to call the teaching or word of God to us in these last days, the gospel or word of God the gospel according to our faith.

As the object of the present review is principally to comprise in a small compass a sketch of the principal occurrences relating to the rise & progress of our society; together with our doctrines form of government &c. we expect to say but little by way

of expounding, illustrating or defending the vari-
ous insperations or messages of God to the people
of former dispensations. Jews & Christians ~~[illegible]~~
~~[illegible]~~ have each their records of what
they deem inspered truth. & it would neither
add to nor diminish from their credibility, for
us to enter the list of disputants for or against
their respective systems. We for ourselves have
received what we esteem the revelation of God.
The eternal spirit hath spoken to us thro the
mouths of many, & as far as the holy scriptures
corroborate & conferm the word spoken by liv-
ing witnesses so far we have a right to use
them for that purpose Therefore "to the law
of Moses and the testimony of Jesus Christ,
if we speak not according thereunto it is becaus
there is no light in us. The law was given by
Moses; but grace & truth came by Jesus Christ.
Subsequent to all which we are authorised to say
in the words of insperation "Now is come sal-
vation & strength & the kingdom of our God &
& the power of his Christ. for our Gospel came
not in word only, but also in power.
~~[illegible]~~
more or less consult the prejudices of [illegible]
[illegible]

A Review of the Gospel &c

Chap 1.

A Brief catalogue of inspired characters.

Ever since the memorable period when God breathed into man the breath of life & he became a living soul, the human intellect has been susceptible of inspired knowledge; but to trace the operations of God on the human soul at all the sundry times & in all the divers manners of his divine communications is not our present object. The belief of a divine inspiration, where ever or however it may have originated has never since the days of the patriarch Abraham been without a regular succession of advocates. nor has any age since that period been without some living oracle either to teach the people what they knew not, or remind them of what they acknowledged to be the ~~revealed~~ revealed will of God ~~revealed to their ancestors~~. The sanctity & sublimity of the old testament sufficently evince that God spake with Moses & the prophets, while the superior majesty, of the new equally prove

to the candid mind that Jesus the christ spake as never man spake: and that by the same divine influence the apostles were moved to utter those ~~sublime~~ celestial truths left on record under their names.

As far as the christian world have prevailed in substituting, the writings of holy men of old in the room of a living oracle, so far the sacred evidence of divine inspiration has been diminished extinguished: yet thro all the ages of superstition & false respect to a race of uninspired expositors of what they call holy writ God was not lacking for living souls in some quarter or other to testify, at least, against the fallacy of their human invented systems & encourage the persecuted votaries of innocence & virtue to hope for better days. From the period of the grand apostacy from pure oreginal christianity which is dated about the middle of the 4th century down thro succeeding ages a line of living witnesses were kept up under the odious name of Heretics who each in their turn bore a

more or less

years.

a testimony in obedience to which thousands & millions patiently suffered to the laying down of their lives. This particular chain is extended from the Marcionites who took their rise in the third century. down to the Anabaptists. Picards. Waldenses & Friend Quakers with whom the rage & violence of persecution seemed in a great degree to terminate.

By that memorable division in the kingdom of antichrist called the Reformation the power of persecution began to be weakened and the way to be opened for the people to contend for their long lost liberty of speaking and hearing as they were moved by the spirit of truth.

Those sacred rights began to be successfully revived in England, in the year 1650 under the ministry of that blunt and illiterate man, called George Fox, who came forth with an open testimony against all those thieves and robbers who had undertaken to defend their cause by unwritten creeds & outward forms of doctrine and worship, and who for the purpose of making a covering for themselves, had stolen the good words of the apostles and prophets whose testimony stood equally against all flesh, & who had suffered for righteousness sake.

It was generally the reputedly ignorant & inelegant that God chose to deliver his messages, of which the following testimony of Fox may serve as a specimen. " These [the professors of christianity] paint themselves with the prophets' and with Christ's and with the apostles' words most fair. Whited walls, painted sepulchres, murderers of the just you are. Your eyes are double, your minds are double, your hearts are double, ye flatterers repent & turn from your carnal ends, who are full of mischief; pretending God & godliness, taking him for your cloak, but he will uncover you, & he hath uncovered you to his children. He will make you bare, discover your secrets take off your crown, take away your mantle & your vail, and strip you of your clothing, that your nakedness may appear & how you sit deceiving the nations. Your abomination and your falshood is now made manifest to those who are of God; who in his power triumph over you, the beast, the dragon, the false prophet, the mother of all harlots. This is the generation that God is not well pleased with for their eyes are full of adultery who cannot cease from evil. These be they who live in pleasure upon earth who glory not in the Lord but in the flesh." [illegible] years.

of the inspiration of God with which the friend
quakers were replete in their first rise, carri
ed them, (only) beyond the fear of men or devils, even
to treat the most dignified characters civil
or ecclesiastical with the utmost contempt
as to their claims of authority over them, for
which they endured most dreadful sufferings
A specimen of their testimony & the zeal
& confidence with which they maintained
it will appear in the following extract from
the writings of Edward Burrough who in
the year 1662 in the 28th. year of his age did
a prisoner at Newgate, London, for the testi
mony which he held.

"Ole ye inhabitants of the earth in
all nations throughout the world, hearken
and give ear, the word of the Lord God, that
made heaven & earth is toward you; he is
coming to set up his kingdom & his domin
ion which never shall have an end: and
the kingdoms of this world shall be changed
& shall become the kingdom of the son of God.
This is the time of Antichrists domenion, &
also we know the time is now approaching
that the dominion of the beast is near an end

and the holy city shall the saints possess, & the Gentiles shall be driven out of it according as John said. I say the time is well nigh expired & finished & the Lord God Almighty and the Lamb are risen to make war against the beast & his image who hath reigned over the kingdoms of the world. But now the mighty day of the Lord & the judgment of the whore is approaching wherein she shall be rewarded according to her works. This I have received from God I say the holy city shall be measured & she shall be adorned, & as a bride for her husband shall she be prepared, & God's tabernacle shall be with men. The kingdom of the beast must down & the princely power of darkness must be overthrown & laws & times, & things, & powers of men shall be overthrown & overturned till he come to reign in the earth whose right it is to reign over nations & people."

For nearly 40 years this enterprising people persevered until the grand point of free toleration was gained. William

prince of orange first established liberty of conscience in England about the year 1689. and in consequence of these rights of freedom many ran to & fro & knowledge was increased. Many revivals of religion broke out, about this period, in various parts of Europe, particularly in France & Germany. the most extraordinary of which took place among the protestants in Dauphiny & Vivarais in France ~~in which~~ of which history furnishes the following accounts.

In the year 1688 five or six hundred protestants gave themselves out to be prophets. and inspired by the Holy Ghost. They soon became so numerous that many thousands of them were inspired. They had strange fits that came upon them with tremblings & faintings, as in a swoon, which made them stretch out their arms and legs and stagger several times before they dropped down. They struck themselves with their hands

they fell on their backs, shut their eyes and heaved with their breasts. They remained awhile in trances & coming out of them with vociferations uttered whatever came into their mouths. They said they saw heaven open, angels, paradise & hell.

Those who were first on the point of receiving the spirit of prophecy dropped down not only in the assemblies, crying out, Mercy! but in the fields and in their own houses. The least of their assemblies made up four or five hundred and some of them amounted to even four or five thousand persons. When the prophets had for a while been under agitations of body they began to prophesy. The burden of their prophecies. Amend your ways; repent ye; the end of all things draws nigh - The hills resounded with their loud cries for mercy, & with imprecations against the priests, the church, the pope, and against the antichristian dominion, with predictions of the approaching downfall of popery. All they said at these times was heard with reverence and awe. — In the year 1706 three or four of these prophets came over into England and brought their prophetic spirit along with them, which discovered itself in

the same ways and manners, by ecstasies & agitations and inspirations under them as it had done in France; and they propagated the like spirit to others, so that before the year was out there were two or three hundred of these prophets in and about London, of both sexes & of all ages, men women & children; and they had delivered under prophetic inspiration four or five hundred prophetic warnings" = "The great thing they professed by the spirit was to give warning of the near approach of the kingdom of God, the happy times of the church, the millennium state. Their message was, that the grand Jubilee; the acceptable year of the Lord: the accomplishment of those numerous scriptures concerning the new heavens & the new earth; the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the new Jerusalem descending from above were now even at the door. That this great operation was to be wrought on the part of man, by spiritual arms only proceeding from the mouths of those who should by inspiration or the mighty gift of the

Spirit be sent forth in great numbers to labor in the vineyard. — That the exterminating angels shall root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith one heart and one voice among mankind."

As these prophets actually possessed many extraordinary gifts and among the rest that of administering the same spirit by the laying on of hands, their credit extended to various parts of the kingdom, and aroused many of different denominations from their lifeless stupidity, to look out for the happy dawn of the millennial day.

Among the subjects of this new & astonishing light were a certain James Wardly & Jane his wife who lived in the town of Bolton 12 miles from Manchester, & had belonged to the society of Friend Quakers. James was a man of some eloquence, and delivered powerful addresses to the people on the subject of repentance & the auricular confession of every known sin. he also bore a particular testimony against concupiscence or the lust of the flesh, and the necessity of a life of holiness or freedom from all sin.

Under his pathetic discourses on these practical subjects the people became strangely & powerfully affected with a violent shaking & shuddering, from which they received the name of Shakers. Thro the instrumentality of Wardly the prophetic spirit & shaking exercise were introduced among the citizens of Manchester, particularly into the family of a certain John Townley by trade a bricklayer & a wealthy man; and here the society called shakers first began to incorporate themselves as a religious community. Wardly being in low circumstances moved into the family with Townley where they generally held their meetings, the society consisting of about 30 persons.

About the same time John Wesley & his brother Charles. commenced their career, & disturbed the kingdom not a little with their doctrines of regeneration & christian perfection; i.e. walking even as Christ walked: & the eloquence of George Whitefield, for a season, contributed also to promote the general stir. Wesley however in point of doctrine, was not

a whit behind any of the luminaries of the day: as appears from the following sketches of his general testimony. "In the year 1726 he says "I determined to be all devoted to God, to give him all my soul, my body & my substance. In the year 1729 he say "I saw in a clearer & clearer light the indispensible necessity of having the mind that was in Christ, & of walking as Christ also walked - on Jany 1. 1733. I preached before the University - the being cleansed from in from all filthiness both of flesh & spirit - to be perfect as our Father in heaven is perfect. In 1765 he says this is the whole & sole perfection which I have believed & taught this 40 years &c" From the whole tenor of wesleys writings it is evident that no people ever gave stronger evidence of a belief in divine inspiration than the first Methodists & to this day they retain some striking traits of their early character both in their fervent invocations of the Holy Ghost in their prayers & hymns & also in the extraordinary signs of a divine agency that follow the public addresses. But the idea of entering into the practical work of following Christ in the regeneration & founding a society of real heaven born souls was incompatible with Westleys views of popularity.

But among the patriarch's of this memorable period we must not omit to mention John Hocknell. He was a native of Cheshire in England, a man of respectable character & possessed considerable property. He had formerly belonged to the Methodist society, & afterwards became a zealous member of the society under the care of Jas. & Jane Wardley. He opened the way for meetings at his house, where a number of poor people were collected & supported thro his liberality. About the same time (1766.) and onward, the Believers in passing & repassing from Manchester to John Hocknell's frequently held meetings at John Partington's in Mayortown who also became a member of the society.

It may be proper, here, to reflect for a moment on the grand object aimed at by those awakened souls. The Methodists expressed their views in their first general profession, of "having the form & seeking the power of godliness" by the power of godliness they meant power to live a sinless life: The Shakers so called, entered a little more minutely into the subject as their views turned more particularly on the search after the fountain

head of human depravity determined to sacrifice any thing & every thing that in present tense separated the soul from God, & in this search they set up no stake nor confined a[illegible] themselves to any given test of orthodoxy but whatever was revealed by the spirit of God to any one was freely exhibited that all might judge & if it carried conviction to the conscience it was obeyed & followed & whoever was the minister there of stood forward in as a guide to them point of travel & experience. This was indeed a happy plan that the society were so early led to adopt as it put it out of the power of any to hold or exercise their human authority or to say hitherto shalt come & no further but left the consciences of all free to follow such whose spirit bare witness with their spirits that they were actuated not by the wisdom of man but the power of God In this way they continued laboring & improving their various gifts till the year 1770. at which period we confidently believe that a degree of light & revelation was given to a female member of the society, never before possessed by any of the sex since Eve partook

of the forbidden fruit, and on the special revelations & inspired truths, then & there and from time to time delivered from the mouth of that particular woman (afterwards called Mother Ann, the faith of all who believe in the second appearance of Christ is founded which truths will, in the sequel, be sufficiently exhibited.

With respect to mother Ann we would just observe that she was a native of England born in the town of Manchester on the last day of Feb.y 1736. That her father John Lee was a blacksmith by trade, in rather low circumstances had eight children 5 sons & three daughters - that Ann as was the common lot of the children of poor people failed in acquiring a literary education was mostly employed in a cotton factory and as cook in the Manchester infirmary: and being brought up in early life under the guardian care of a pious mother deep & lasting impressions were made on her mind of the necessity of purity in heart & life: that being

they found themselves only prepared for

rather constrained by her friends to marry contrary to her own feelings & choice, her condition became rather unhappy having experienced the loss of several children who died in infancy. Those curses & calamities inseparably connected with the state of men & women in the flesh together with the sensations of an enlightened conscience induced her in the 28th year of her age to attach herself to the infant society called Shakers then under the glowing ardor of divine light, commencing their travel in the great work of redemption from world, flesh & devil. All having a privilege of following their own convictions, & each of laboring for the purification of their own souls the foundation principles of the society were happily adapted to bring about the event which heaven had purposed. The prize was plainly presented to view. and all had equal liberty to run for it

for they that run in a race run all but one obtaineth the prize. and to that one it pertains to dispense it to all who wish to be sharers, so among the various religious societies which were then formed in different parts, to run for the prize of the new & heavenly birth or salvation from all sin one society only could first obtain it & in that society one individual only could first come into the rightful possession of it. According to these plain principles the Shakers advanced from thing to thing in searching out confessing & forsaking evil. until they were led to the very root and foundation cause of all other evils which is that carnal propensity called the lust of the flesh. & to gain an entire victory over that became the grand object to be obtained in order to characterize a true child of God. For about nine years after Mother Ann joined the society and received the spirit she experienced such sufferings as none can form any idea of but those who are called to drink of the same cup. Tho a person of a strong & robust constitution & invincible fortitude of mind, through the extreme mortifications she endured, her body became emaciated to a skeleton

they found themselves only prepared ... year

so that at times she had to be nursed like an infant & even on certain occasions resisted unto blood striving against sin; a thing unknown to that generation of Christians who expect to be saved thro' the imputation of the sufferings of another. but the happy effects & increasing comforts which followed those painful struggles encouraged he to persevere in crop bearing. until she reached to goal or in other words entered into that within the vail. whither the forerunner had entered even Jesus who was made a high priest forever after the order of Melchizedek. ~~[illegible]~~ entrance into the holiest of all, and the entire removal of the curtain of nature which separates the soul from a view of the spiritual world ~~[illegible]~~ she afterwards expressed as follows "When I was brought thro & born into the spiritual kingdom I was like an infant just born into the world; they see colors & objects; but they know not what they see; and so it was with me when I was born into the spiritual world; but before I was 24 hours old, I saw & knew what I saw"

It is impossible to put into language the effects of such a change, * the solemnity & profound reverence that strike the senses of those who are called to view. ...

to witness such an event. The following lines of
D. Watts are not inapplicable to the case.
"How sweet and awful is the place
With Christ within the doors
While everlasting love displays
The choicest of her stores.

Joseph revealing himself to his brethren
was but a faint emblem of the revelation of
Christ to those who have looked for him: It is
not ye that speak (said ~~Christ~~ he) to his disciples, but
the spirit of your father who is in heaven, and
again said Paul Not I. but Christ that liveth
in me. or as John Wesley prophesied. Then the
world will plainly see Christ the holy child
in me." such were the ideas and obsolete truths
realized & felt to the astonishment & unspeak-
ably joy of the society when Mother Ann began to
exhibit the effects of the new birth and when
the eternal spirit began to unfold those hidden
mysteries that had been concealed from all flesh
from the foundation of the world. The experience
of Mother Ann was not what passes among revi-
valists for conversion or a mere operation of the
power of God, that no one can tell whence it com-
eth or whither it goeth: it was not coming & going
as a wayfaring man, but as a constant inhabitancy
that the holy spirit descended & abode on her. hence
her word was not yea & nay, but yea & amen, that
they found themselves only prepared for yea

same yesterday today & forever. That new creation to which she found her joining & the principles of which she was constrained by the abiding power of the ~~Holy Ghost~~ God to announce was not compounded of two natures flesh & spirit to remain in one pers forever but required all old things to be put away & all things to become new & all to be of God. It required in short a full cross against every lust & carnal desire of the flesh, & an unremitted life of self denial & suffering in the flesh until the work was completed. While the enlightened Methodists sung his good words — come Father son & Holy Ghost

And seal me thine abode
Let all I am in thee be lost
Let all be lost in God.

The more rationally convinced Believer was actually engaged as a worker together with God mortifying & crucifying every carnal desire of the flesh, that God might be all in all in reality. When these things came to be realized & the doctrine to take its practical effect among the people the consequences became serious, & the instigator of such a reputed heresy, tho' a female soon became an object of clerical envy & persecuting abuse. Thrice she was imprisoned, once an attempt was made to stone her to death. Judgment was sought against her for blasphemy & till cruel & she was threatened with having her tongue bored thro with a hot iron imprison-

ments and shameful abuses left no alternative for the society but to seek an asylum of freedom & repose in the sequestered wilds of America, Accordingly on the 19th of May 1774 Mother Ann accompanied by 8 members of the society embarked at Liverpool, & on the 6th of Aug. following landed at New york.

For several years the society remained in a disorganized state, during which time a few others came over from Europe. Father Hocknell who hitherto had chiefly borne the public expences of the society persevered in his benevolent exertions until a settlement was procured for their accomodation at a place now called Watervliet seven miles from the city of Albany: where by degrees they were gathered into a social capacity & where they remained in a state of obscurity till the year 1780.

Various revivals, or religious awakenings, took place, about this time in the eastern states; but none so remarkable as that at New Lebanon & in several of the adjacent towns in the year 1779.

The subjects of this extraordinary work were chiefly of the baptist persuasion, a people rather remarkable for their faith in a living inspiration & the sensible power & gifts of God. Many extraordinary circumstances attended the work which greatly awakened the zeal of both preachers & people & an unusual degree of divine light & power with various gifts of visions, prophecies & openings of scripture, excited their expections of the happy establishment of a pure gospel church, & the commencement of the latter-day-glory. but after a years experience under all their revival gifts & operations they found themselves only prepared for new

to stoop to the terms of the gospel, & seek counsel from those sequestered witnesses of God who had learned by experience what a soul must do to be saved.

Among those who accompanied Mother Ann from England were Wm Lee her natural Brother James Whittaker a distant relation & John Hocknell all of whom were denominated elders & from sufficient experience & travel were well qualified to teach, counsel & protect other souls & the time had now come that skilful laborers were needed in the Lord's harvest.

From various reports that began to be circulated concerning these strange people; some of the preachers from New Lebanon were induced to pay them a visit & received faith in their testimony. which opened the way for others also to go. Thus the gospel began to open in America in the spring of the year 1780. first in the town of New Lebanon where several hundred believed, & where a permanent society was then established, which has continued to flourish tite the present day

From thence the work extended eastward thro' several states until eleven societies were formed which still continue to prosper; viz two in the State of New York; four in Massachusetts one in connecticut; two in New Hampshire & two in the state of Maine. During this extensive opening the principal gift of manifestation

was vested in Mother Ann & the Elders, but in each society ministers & elders, endowed with the gift & graces of God were appointed to teach, & counsel the people. The society at Lebanon being the oldest & having the special advantages of an able ministry & many eminent members advanced swiftly thro their probationary work & were first in stepping forward into church order or spiritual relation. The gathering of the church commenced in the year 1788 and was fully matured in 1792, which ever since has stood as a pattern & example to all others; & in every place where Believers are united in church relation, a similarity of rules is adopted, as far as circumstances will admit which serves to distinguish the members of our community from all others in our simplicity of speech, dress & behaviour; & in our mode of living & general economy.

From the time that the church was established in gospel order, upwards of twelve years passed away, during which time our peculiar faith & experience were but little known, as there was but little intercourse between Believers & the world except in temporal matters during that period.

Mother Ann was owned & respected as first in counsel & in the administration of gifts till her decease which occurred on the 8th of sep. 1784 in the 48th year of her age. And Elder Wm having deceased on the 21st of the preceding July aged 46 years

Elder James Whittaker became succesor to Mother Ann in the first lot of care in the society but his dispensation was ~~of~~ short [redacted] he filled his lot with great acceptance nearly 3 years he departed this life on the 20th of July 1787. in the 37th year of his age.

[redacted] leaveng Joseph Meacham
first elder on the male side, & Lucy Wright
the Elderess or first in care among the sesters.
Under the administration of the last mentioned
[redacted] that special & peculiar order
was gained & established between the sexes of
which the state of man in paradise was but a
figure. Marvellous, indeed, in the eyes of all
sensible men is that beautiful equality, simpli-
city, & innocent harmony now manifested at
New Lebanon which had its principal growth
& maturity under the nursing, parental care
of Father Joseph who deceasd Aug. 16. th 1796
and Mother Lucy whose useful life was prolonged
till the 7th of Feb. 1821.

After the decease of Father Joseph the govern-
ment which heretofore had been exercised by
the ministry became more distributed among the
heads of the different families. so that the first
gift in the eldership was committed to the Elder
brother & Elder sister of the first family in the church
This lot was first filled after Father Josephs
decease by David Darrow & Ruth Farrington
whose names are extensively known in the
Western country. Nothing however but inces-
ant labours

30

victory over evil & an increase of visible & invisible good need to be named as an object of attention in the chh during the administration of Mother Lucy till the year 1805.

It might be needless here to remind the reader of the early exertions that were made to plant the faith of revelation among the inhabitants of Kentucky the zealous efforts of Baptists Methodists & some presbyterians to promote a revival spirit among the people. It can well be remembered too the exertions on the other side to establish the principles of Volney Voltaire Bolinbrook Hume & Paine in opposition to inspiration or any knowledge of facts beyond the limits of our senses & surrounding circumstances.

But let it never be forgotten that about the beginning of the present century a work broke out in the presbyterian church seconded by Methodists in general & some baptists which obliged the most obstinate Sadducees in the land to acknowledge not only the being of a God but that his mighty incomprehensible power was among the people of truth.

What was called the falling & jainting exercise the gifts of prophesy prayer songs dances jerks

visions & miracles of various kinds however confounding & convincing, to all classes, of the reality of a divine inspiration, yet among all the hundreds & thousands thus inspired not one was authorised to come forth with a message from God sufficient to unfold the mystery of iniquity or to show the distressed soul of man the steps necessary to be taken in order to a real new birth or an entire redemption from the nature of sin. However this extraordinary work brought the people into a state of preparation to give heed to the gospel of Christs second appearing which, otherwise, is to the Jew a stumbling block & to the greek foolishness.

The following letter written from the church at New Lebanon to the subjects of the revival may serve as a memorial of the introduction of our gospel into this country.

"The church of Christ, Unto a people in Kinlucky & the adjacent states sendeth greeting. We have heard of a work of God among you, who worketh in divers operations of his power, for which we feel thankful, as we have an ardent desire that God would carry on his own work according to his purposes. We know that God's work as it

respects the salvation & redemption of souls is a strange work which he hath promised to bring to pass in the latter days. We also know that the servants of God have been under sackcloth & darkness since the falling away of the apostolic order, which, from the time of christs ministry continued about 400 years since that time antichrist has had power to reign, in Christs stead, and hath set up the abomination that maketh desolate spoken of by Daniel the prophet, which Christ according to the scriptures was to consume with the spirit of his mouth & destroy with the brightness of his second coming.

But not to tarry upon these things we will come to matters in the present day. The time being nearly finished, according to the scriptures, that antichrist should reign, and the time fully come for Christ to make his 2d appearance God, out of his everlasting goodness & mercy to his creatures, in the fulfilment of his promises raised up to himself witnesses and gave unto them the same gifts of the Holy Ghost that were given to the apostles in the day of Christs first appearance.

The light and power & gifts of the Holy Ghost were so convencing especially in the first pillar attended with the word of prophesy in so marvellous a manner that every heart was searched and every reen of them that heard was treed. The lost of man & the way & work of salvation by christ in the present witnesses appearing so unspeakably great, altho we had been a people greatly wrought upon by the spirit of God & were looking for the coming of Christ, yet the light manifested in the witnesses showed us that we were unspeakably short of salvation, and had never travelled one step in the regeneration towards the new birth; for it showed us that it was impossible for them who lived in the works of natural generation, copulating in the works of the flesh to travel in the great work of regeneration & the new birth.

And as these witnesses had received the revelation of Christ in this last display of the grace of God to a lost world, they taught & opened unto us, the way of God which is a way out of all sin, in the manner following. First to believe in the manifestation of Christ & in the messengers he had sent. Secondly to confess

all our sins; and thirdly to take up our cross against the flesh, the world & all evil; which we by receiving and obeying from the heart, have received the gift of God which has separated us from the course of this world and all sin in our knowledge for 20 years past & upwards. We therefore as servants of Christ & children of the resurrection, testify to all people that Christ hath made his second appearance here upon earth, and the poor lost children of men know it not.

We know there are many among the wise & prudent of this generation who are looking for the coming of Christ in this latter day, who entirely overlook the work of God, as the ancient Jews did in the day of Christs first appearing. For Christ has come & it is hid from their eyes, & we marvel not at it for Christ said "I thank thee O Father Lord of heaven & earth that thou hast hid these things from the wise & prudent & hast revealed them unto babes. But as the work of God that hath wrought mightily in us to purify us from the nature of sin has been progressive from step to step, as we were able to bear from one degree to another, we cannot write particularly in this letter. We hope & trust

you will be so far informed as will be necessary for your salvation. We feel union with the work of God which we have heard is among you, & have a desire to communicate something to you that will be for your good.

The light of God in the gospel has taught us the strait & narrow way that leadeth to life, & not only so, but has given us to see the devices of satan, that from ages past down to this day when God has given his holy spirit to enlighten & convict, the children of men, of sin, satan would also work, to heal their wounds slightly & lead them into by and forbidden paths, if possible to dishonor & destroy the work of God even in them that God had enlightened & called to be his witnesses.

We have had a great desire that some of you might have visited us before now, as we have been waiting for some time to know the mind of God in relation to you, we now out of duty to God & our fellow creatures have sent three of our brethren unto you, viz. John Meacham Isachar Bales & Benjamin Young, whom we trust will be able to declare these things more particularly & open the way of eternal life unto you, which is a

way out of all sin: a way that the vultures eye never saw, the lions whelp never trod & the fierce lion never passed by it. Receive them therefore as messengers of Christ & friends to your salvation.

Written in the church at New Lebanon, in the town of Canaan, county of Columbia & state of New york.

Dec.r 30. 1804. Signed in behalf of the chh.

David Meacham; Amos Hammond Eben.r Cooly.

The aforesaid Messengers set out from New Lebanon Jan.y 1. 1805. & on the 22d. of March following arrived at their place of destination now called U.V. in the state of Ohio. In this place was a large congregation who had been separated from the pb.r Chh in consequence of the aforesd. revival. The letter was publicly read to the congregation the next sabbath, And the two Elders Ipachar & Benjamin both addressed the people on the subject & hence forward they began to believe. The Eldership first stepped forward in obedience to the faith & the most respectable of the congregation followed their example so that in a little time a strong society of Believers was formed in the place which has gradually increased till the present day.

Toward the last of July following David Darrow,
Solomon King, & Daniel Mosely came on, to aid
in the work, and elder David, as he was then called
took his stand as the first elder of the society in the
western country.
The same year the society at Waterviet in Montge
mery county six miles from Dayton commenced &
has increased to about a hundred members. About
the fall of the same year the society at Pleasant Hill
Kentucky began with a few members, & from vari
ous openings in the different counties around, has
had a respectable increase amounting to between
three & four hundred members. In the year 1806.
the society at Union in Logan county was founded
& has also increased to nearly an equal number with
the society at P. Hill. In the year following the tes
timony was opened in the state of Indiana at the plan
called Busfereau afterwards West Union. this society
at first increased rapidly in number so that in a few
years they amounted to upwards of 300. but the
country being sickly, & the society being forced to
abandon the country during the war of 1813, & other
adversities obstructing their progress, after a long &
vigorous struggle & having acquired a beautiful
settlement containing 1300 acres of first rate
land 500 of which was well improved with fruit
orchards barns, gardens dwelling houses shops
dwelling house mills & accommodations of every

even

description, the annual feuds & dissatisfactions attending them, finally prevailed in effecting a dissolution of the society then consisting of about 150 persons, who according to their respective choices dispersed themselves to Union village Pleasant Hill and south Union in the month of March 1824.

There are now in the western country six societies of Believers four in the state of Ohio to wit at Union Village, Watervliet. North Union seven miles from Cleveland on lake Erie and a small society on white water 30 miles west from Union Village & the two societies in Kentucky before mentioned. The number of Believers in the West may be computed at about 1600. & the aggregate number East & west within the United states, about four thousand, all holding a subordinate relation to each other & to the parent society at New Lebanon in the state of New york which is acknowledged as the centre of Union & a safe example to all other societies in word, in conversation in charity, in spirit in & faith & purity.

* 7 boys

The general principles of church order

~~fully explained~~

First. In order to enter upon an investigation of the general principles of order in the government of the church it will be proper to take a brief view of the character of the church and of those who compose it.

The church we consider as an association of spiritual men and women separated from the world & devoted to God in a life of obedience to his will. Such a peculiar association is called, the kingdom of God because it is under the government of ~~his~~ the God. It is also called the kingdom of heaven being the medium thro which we pass into heaven itself. It is the house of God, implying that God is there to be found.

Unity & purity are essential characteristics of the church of God. All who are real members of the church are one species, begotten by one seed which is the word & spirit of truth. They have one faith which is the faith of X. & live one life of self denial & justification from all known sin.

even

The church is the last & finishing workmanship of God pertaining to this earth.. the last & most important article in the work of creation. The first man was of the earth, and out of earthly man the world was formed & improved to its present state of refinement & out of the most intelligent & refined part of the world the church is formed, possessing all that is virtuous in the world with the addition of ~~numberless~~ the spiritual & heavenly gifts which the world cannot receive. The church like all other parts of creation originated from a small seed & in proportion to its dignity & importance has required a long series of time for gestation & birth, & will still advance by slow degrees to a state of maturity. The nations of the earth had their appointed times for filling their cups of pleasure at the close of which another seed was produced. The call of God to Abraham was the first intimation of a new & spiritual order. and in the fullness of time the embrio of that order was produced by a covenant containing the grant of a separate inheritance to Abm & his seed.

and a promise
on the part of the people to render ~~[illegible]~~ 41 53
obedience to the precepts & rules of order therein con-
tained, & from time to time revealed, & thus thro all succeeding ages the willing &
obedient enjoyed the good of the land, while the
disobedient were expelled. Abraham's seed was
still preserved among his posterity — his faith in the promise being trans-
mitted from father to son, but no new man was
~~yet~~ produced from that seed till Christ came. The Jewish race tho
highly improved as to ~~light and~~ knowledge gave no evidence
of a superior nature above other nations, in many
things they exceeded all others in vice & wicked-
ness, yet they were distinguished for their belief
in a coming Messiah a superior being, the heir
of all the blessings promised to their great father.
When our savior came into the world, but little
faith or virtue existed among that nation, their sacred
temple was turned into a market house, & their
holy city was a mere sink of debauchery & the worst crimes.
hence their claims to any further distinction as
the peculiar people of God was forever forfeited; ~~[illegible]~~
~~[illegible]~~ yet a peculiar seed a separate line of
virtuous believers still existed. The essenes a sect
devoted to chastity & pure virtue enjoyed unmo-
lested a lot in the sequestered wilds of Palestine
& other neighboring countries, and even from among

the common sects a respectable body of bileevers was collected, who renewed their covenant with God on still better promises & commenced a course of obedience that led into an entire newness of life. ~~[illegible]~~ & thro all succeeding ages the subjects of vital faith found some retreat, some theatre of action remote from the licentious & beastly multitude, & the more disgusting dens of a false religion. This the vallies of Piedmont & the Piranese could for many ages witness. Many populous parts of Europe, it is true were professionally consecrated to the use of religious orders of men & women, but in process of time those claims were also forfeited thro the manifest fruits of prevailing corruption: yet still that faith existed which breathed separation from the vulgar & unclean: John Wesley started wt this faith, determined to be all devoted to God. The first Shakers were at least the true seed of Abraham, Father Hocknel reduced to practice wht the celebrated Wesley ~~had~~ only the confidence to prea. He gave up his interest to the gospel & constituted a church in his house. But Mother Ann excelled advanced beyond them all & gained the prize of heirship; ~~[illegible]~~

~~[illegible]~~
~~[illegible]~~:
Europe witnessed the first fruits of the faith of Christ in this latter day: but it remained for the sequestered regions of America to furnish the plantation on which they should grow to perfection. Joseph Meacham is owned as the father & founder of the church in the East; and In this western country the name of David Darrow is respected as the first in chh order. ~~[illegible]~~ He was among the early settlers of Columbia county in the state of New york, ~~[illegible]~~ & was among the first in America who received Mother's gospel, and when the church was gathered, his premises were devoted as a foundation to build upon. The church, in process of time became wealthy & Father David being a very zealous faithful man rose into high respect among the people so that at the demise of Father Joseph he became first elder in the church, and acquired a deep & extensive knowledge of the principles of church order & gospel relation.

In the summer of 1805. he was sent by the chh to this Western country to superintend the affairs of the society in general, & has been respected as a

a father of the faithful, among all the western believers from that period till his decease which took place on the 27th of June 1828 Ruth Farrington a woman of eminent talents distinguished by the title of Mother Ruth stood in lot with Father David in gathering the church in this country. ~~Various changes~~ besides the special & constant aid of Solomon King, Hortensy Goodrich, P.P. & Rachel Johnson various occasional helps attended the Ministry of Father David & Mother Ruth: while under their special counsel & oversight the church was founded & the order thereof established at Union Village & in all the societies of Believers now in the Western country who have advanced into that order.

As the church at New Lebanon was wealthy means were thence furnished to make a purchase of lands at Union Village for the foundation of the church, a considerable scope of territory ~~about 1500 acres~~ was procured in this way. This interest required no other consecration but to surrender it to the use & benifit of the Western believers. This together with the premises of Believers who lived adjacent furnished sufficient land ~~[illegible]~~ for the accommodation of the society.

For the first seven years, the Believers were con-
sidered in a state of trial, ~~during which time,~~
~~altho they were gathered together & lived in large~~
~~families, each one held the right of his property~~
~~& in case of withdrawing from the society~~
the matter of trial thro this period was whether
the individual, for himself, would conscienti-
ously & according to his own faith & conviction
forsake all evil in his knowledge & sacrifice for
ever the honors of the world, the pleasures of the
flesh & all the emoluments of self interest, for
the ~~[illegible]~~ superior felicity of a justified con-
science; unequality of social rights & privileges
& the prospect of a happy ~~[illegible]~~ immortality among the
spirits of just men made perfect.
This seven years was checkered with an un-
thought of experience, the result of which was
to bring out a large majority of the socity so
well satisfied with the plan that it became
their free & deliberate choice to enter into a
covenant or article of consecration confirm-
ing their determination "to establish & support a joint
interest in all things according to the gospel
~~[illegible]~~ Great pains were taken
on the occasion to see that all were sufficiently
informed of the nature of the transaction & that
none should be admitted to such a step who
[illegible] of union they are [illegible]

were insincere or in any way unprepared.
Besides various lectures that were delivered on
the subject, a small treatise was written, read
& signed by the candidates as a witness of their
united views & a memorial to all whom it might
concern, in which are the following remarks
or statements. "We do hereby declare to each other
& to all men, that obedience to God our Creator
& the everlasting welfare of our own souls, have
been the leading motives of our embracing the
present testimony & gospel of Christ. That
we have never, at any time, discovered a
disposition in our teachers of any rank to
blind or deceive us, or in any way to defraud
us out of our property that we are & ever have
been at full liberty to live in our own private
families & to have the free & uninterrupted
use & disposal of our own property as we think
proper, so long as it was our own choice so to do
without any breach of union on that account
That there is no such thing as obliging or even
persuading any one to enter into any covenant
or to consecrate in any way either property, time
or service beyond or contrary to their own will
and free choice. Altho it has been our faithful

When Believers have become sufficiently
clear from embarrassments there is a privilege
for them to begin to draw towards a joint interest
the first step they generally take is not an entire
joint interest but they come together into a large
family or families as circumstances may require
& dedicate their time & service & the use of their
property to the benifit of the whole. the property
itself is not dedicated but an inventory of it being
taken all that are in the same covenant &c.
'Altho' it has been our faith from the begin
ning that to be united in a joint interest
according to the gospel is the most perfect or-
der of God on earth, yet we could not enter
immediately into it but necessarily had
to pass thro a work of preparation.
Such as come into a joint interest with
others must previously have paid off all
their just debts, regulated their wrongs & so
be clear from all demands from without
& must also have gained so great a degree
of self denial brotherly love, peace & good
will that they are inwardly disposed & even
count it a privilege to suppo[illegible] equal
heirship with others in the gospel [illegible]
[illegible] the measure of union they are able

subscribed as [illegible]
views in which are the following remarks
or statements. We do hereby declare to each
other & to all men that obedience to God our
creator & the everlasting welfare of our
own souls have been the leading motives
of embracing the present testimony & gospel
of Christ — That we have never at any
time discovered a disposition in our teach-
ers of any rank to blind or deceive us, or
in any way to defraud us out of our proper-
ty — That we are & ever have been at free
liberty to live in our own private fami-
lies & to have the free & uninterrupted use
& disposal of our own property as we tho^t.

When Believers have become sufficiently
clear from embarrasments there is a privilege
for them to begin to draw towards a joint interest
the first step they generally take is not an entire
joint interest but they come together into a large
family or families as circumstances may require
& dedicate their time & service & the use of their
property to the benifit of the whole. the property
itself is not dedicated but an inventory of it being
taken all that are in the same covenant relation
stand jointly accountable for the property of each
or any individual when he or she may call for it
& this they may do at any time & taking it in
full value as it stands on inventory they may
depart but can never bring debt damage or blame
against the family or society or any member
thereof for their time their service or the use of
their property, as it is found by experience that
families in that order, during this probationary
state, do not more than clear their own comfortable
support & discharge those necessary calls of duty
toward others in which all are equally united
by the obligations of benevolence & charity.
In the aforesaid family order Believers have
a prevelige & opportunity to prove their own attainments as to the degree of their spiritual
travel & the measure of Union they are able

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to support with others & by this opportunity they are better enabled to come to a deliberate & fair choice with respect to an entire joint interest called church relation or church order

But when it becomes the faith & desire of any to step forward into a full joint interest or into the church & the way is prepared for them they must then settle it in their hearts to make a full sacrifice to God once for all as no ground is or ever can be left for any recantation

It is the faith & invariable practice of the church that all who come into membership do freely, voluntarily & of their own free choice dedicate & devote themselves & all that they possess to the service of God forever."

The foregoing was first drafted exhibited approbated & signed by the church at Union Village in 1812. and at Pleasant Hill in 1814 and the closing sentiment emphatically confirmed by a hymn containing the following lines

Does the covenant you have signed a rightio[illegible] thing appear is it your unwarning mind in it to persu[illegible] in its bands however light are you determined to remain? [illegible] are you properly appres'd that in this final call all that you have sacrificed is settled once for all. can you fix a final seal to what you covenant & agree yea I can &c.

What are we to think of those who by tr. fall when they wicked [illegible] their offerings to [illegible] can you treat their [illegible]

Under these impressions the church covenant was signed. the first article designating the ministry, the second the trustees, the third the members the 4th the disposition of the property— the 5th and last article to authenticate & perpetuate the contract & to render the act & deed in point of conservation as irrevocable & binding for ever.

2d The Ministry is assigned the general oversight of the whole concern, to counsel in all cases of importance to teach, direct admonish & reprove, to set order in the different families appoint elders & deacons hear & determine complaints or trials & transpose members as occasion may require. family elders are subordinate helps to the ministry to have the immediate charge of their respective families, to teach & counsel direct & govern. & see that order in all things is kept & maintained.

3d The trustees hold the fee of all church lands & the lawful claim to the whole joint interest their station is a public office where all trade and commerce with the church is done by them or their order, also it belongs to the trustees to do all temporal business abroad or to have it done according to their direction.

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Family deacons are subordinate helps to the trustees, to take charge of the property assigned to the use of each family to see to the use & management of it, to direct the members in their duty, to provide necessaries & to do all things in union with the elder & sheep:

The members are to be free from debt & never to go into debt — to be subject to the order of the chk faithful in their duty peaceable in their deportment & to labour for each others happiness as heirs together of the grace of life.

All property going out of or coming into the church is to undergo the inspection of the trustees. the office is the medium of conseration between the church & the world — all matters of importance are put on record at the office & each one concerned has a right at any time to know the state of affairs.

Lastly a just equality between male & female is maintained in the use & enjoyment of all things spiritual & temporal the duties & privileges of each being mutually determined by the ministry from whom as a pattern all order proceeds. — ~~there are the general outlines of the order & government of the church & having~~

[illegible] their offices to [illegible] ~~taken a general [illegible]~~

A general outline of the order at New Lebanon
commencing in the following Paragraph

All who are gathered into the church are
under one class of office deacons or trustees
who hold the fee of the lands and manage the
external concerns of the church, all buying
& selling is to be done by them, or in union
with them whether it be with Believers or the
world. If is true other brethren who are not
elected by the elders & trustees can go out &
do business under the direction of the trustees
when needed, but they are required to give
an exact account of their proceedings to the
trustees when they return. & even the trustees
who have been out on business are required to
make returns to such trustees as remain at home
so that all their dealings may stand open to all
for inspection
concerned. you may remember that some time
after the gathering of the church in this place
the rest of the society were gathered into large
families who had their own elders & trustees, to
manage their own affairs both spiritual &
temporal in union with the ministry [illegible]
[illegible] & as nearly after the
example of the church as their order & circum
stances would admit, these have their own co-
venants & the trustees of each can, without breach
of covenant or faith make their own bargains

In order to be consistent

with the world or barter with each other as con
venance or need may require."

The church being thus organized & order esta-
blished in all things the work of ~~dedi~~ dedication
is completed; that is every thing pertaining to
the church whether persons or property is set
apart from a common to a sacred use; every
thing to be appropriated used & improved to
the end & purpose for which it was created
This is properly the end of the world.

The next thing, in order, after the work of
~~dedication~~ dedication is that of purification, sepa-
ting the clean from the unclean & consigning
each to their proper destiny. When Believers
become dead to the world & devoted to the gospel the
do not immediately pass into glory, their
dies being still the seat of carnal & unruly
passions, need to be kept under & brought into
subjection; that which is ordained to life whether
in soul or body is to be quickened while, a dai
sacrifice is made of the beastly unmanly, it is true
sual & devilish part. The church is called the
kingdom of heaven but in its infant state it
is not heaven itself; every thing in it need
to be purged. hence it is more properly called pu-
gatory.

from whence that which is reprobate is purged out ~~is~~ goes to perdition, ~~the~~ good is purged into the holiest of all. In this purging & purifying work it is proper to recognize the agency & instrumentality of those called church officers from whence we may at once discover the essential necessity of order, & distinctions of rank, ~~the~~ a libertine sense so violently opposed to it notwithstanding.

First the lot & duty of the Ministry—

The Ministry is first in order, consisting of male & female. ~~not less than~~ generally four in number, two of each sex. In the ministry is vested the supreme authority to which every other rank & order is subordinate. By this order the spirit of atheism is searched out & brought to the test. Whoever opposes ministerial authority on the strength of his own wisdom exalteth himself above all that is called God: he himself is supreme. If we reverence not a superior that we have seen, how can we own superiority in one whom we have not seen. Trials or objections against a ministry may be admitted to a great extent or appeals & references made to ~~lie~~ ~~or ranks of~~ the ministry ~~and~~ of ~~an~~ ~~other~~ society, & the male-content be held on salvable ground: but to renounce all ministerial authority is atheism in its highest degree, such are purged out of the chh

in order to be consistent

as the excrement of humanity, a stink in civil
society: & in point of rationality the furthest to
from God of all beings in human shape.
Ministerial authority tho supreme within
the limits of each respective community is
nevertheless subordinate from rank to rank
according to age & experience - Neither is the
gift, hereditary, absolute, unconditional or
personal. Individuals in the ministry may
become disqualified for office & resign or be
otherwise removed, & the vacancy filled by
order of the surviving ministry in union with the ch
The genius of ministerial authority is not
tyrannical or despotic, but kind & parental
their gift is to lead not to drive, not to domi-
neer over the Lords heritage but to be in sam-
ples of the flock, in word, in conversation
charity, in faith & purity; in long suffering, p
tience, gentleness meekness, continence, tem
perance, wisdom, & prudence, with & every thing virtuous, & praise wor
The example & influence of the Ministry is
a lamp to the path of all subordinate ranks,
a purifying fire to consume the sacrifices
sin offerings of the people, without which
such an association would become a sodom of iniqu

The [illegible] of Eldership. [illegible] is next to that of the ministry in point of [illegible] authority & influence. Elders in their sphere are ministers to their respective families, (Their gift is adapted to draw the line of distinction between the true Believer & the infidel: The true Believer acknowledges [illegible] a mediator between God & man, he believes in revelation & receives the word from his minister as the word of God. The infidel will own a god but no mediator, he will subject to supreme authority but not to any thing subordinate. such may be long supported in the church, receive his counsel direct from the first Lord, but must constantly subject to the elder or go out in the draught.) Elders are to shew all due respect to their ministry, as their Lead to keep their counsel as they expect the people to keep theirs: It is also necessary that Elders possess talents & qualifications to command the respect of subordinate members, [illegible] To this order it belongs to teach & counsel, reprove & admonish - of course they must be careful to maintain sound doctrine & good discipline, they need fortitude & boldness in the faith as well as patience &

in order to be consistent

long suffering: charity mercy & meekness are beautiful attributes of an elder, calculated to gain the love & good will of the faithful; & to be careful themselves to keep good order will stop the mouths of gainsayers when it becomes necessary to minister sharp reproof

3d Trustees. are not considered as landlords but stewards. Their powers are limited & liable to be revoked at any time if necessary. They have, it is true, ~~a party~~ an important designation in the church covenant, to receive from individuals ~~whoever~~ ~~each a party~~, the lawful conveyance or surrender of their property or estate, real or personal. Their duties and services are therefore considered of a dignified character. (Moreover their being much abroad in the world on important business & among high company is calculated to inspire them with a sense of their own dignity) but no real ground is given for a trustee to feel more important than another member. What has he that he has not received or that he may not forfeit: he is therefore no

to be high minded but fear. If he is simple
honest & faithful he is worthy of honor & respect
among his brethren according to his station (for his virtue the same as
others) It is not men's persons, but amiable qua
lities that are held in admiration.
Trustees have a trying & difficult lot. they need
much firmness mixed with condescension.
any thing like arbitrary control or a domineer
ing sense is disgusting: their calling may re-
quire many singularities (sometimes in dress
diet or other things) but they are never to im-
bibe the spirit of the world or to be influenced
by what they see abroad so far as to attempt the
introduction of novelties into the church one
side of elders' & ministry, but whether at home
or abroad to keep their union & subjection
to the eldership the same as other members.
Moreover they being entrusted with the gener-
al oversight of temporal affairs men as trustees
or stewards, are to be kind & accommodating
& in every respect exemplary to those who are
placed in subordinate lots of temporal care
Family Deacons. are minor trustees or aids
in the immediate use & management of tem-
poral matters. To them the members have in
in order to be consistent

mediate access to know their duty & to receive a
supply of their temporal needs. Their influence
on the body is great: a graceless person in such a
lot would be dangerous. Care is to be taken that
deacons as well as elders be men of sound
faith & good morals. To be exemplary in their
subjection to their spiritual head, kind &
condescending to their brethren not austere
& overbearing in their requirements nor per-
verse in their acts of beneficence; & if they
merit double honor let it be by doubling their
diligence in every good work.

Of the rights & privileges of Church members

In church relation every member has a
right to an equal participation in the united
interest of the community. Members have a
mutual & just claim on each others services, an
idle or lazy person is dishonest, he withholds from
others their just due. A faithful industrious
member merits the love & respect of all; he
needs the necessary means for improving his
useful talents; it is his right to be furnished
with business & the means of carrying it on.

Members according to their talents are placed in their respective lots, & have a right to the immediate charge of all things relating to their branch of busines. Care is therefore to be taken not to intrude on each others rights & privileges or to take or use without liberty what is under another's care or control: & for no one to alienate, waste or abuse any article of property in his possession. Every member aggrieved in any matter has a right to complain to the proper Authorities & petition for redress. if dissatisfied with his condition, he may seek for a change in an orderly manner, but has no right to a forcible entry into any situation among believers. All things must be done in Union & agreement. Any person dissatisfied with his family lead, may chuse another, & have his choice with the consent of those concerned. & Elder or junior dissatisfied with their Ministry may have a change on the same principle. or any person becoming dissatisfied with every thing in the gospel, has the same right to withdraw from Believers in order to be consistent

& unite himself to the world, that Ben Arnold had to Abandon the Amiricans & join the British. But in a case of this nature the trial of rights & claims becomes serious. The question is what respect is to be paid to the covenant? If any at all the pretended right of absence is a manifest fraud, in addition to which if the individual should pretend right title or claim to that which he has abandoned, his fraudulence is so much the more glaring.

According to the covenant no member has any right to wages for any of his services; this is admitted in any court of justice properly informed of the rules of the society. as we shall show in the sequel. According to the natural rights of all citizens in a civil point of view no one is obliged to remaining a society to which he is not cordially united: hence any member has a privilege to withdraw from the church whenever he chuses so to do. but it is not his privilege to return when he chuses. That privilege

or that Nebuchadnezzar had to forsake his kingdom & associate with the beasts of the field.
or that a woman has to elope from the bed & bo[illegible] of her husband, [illegible] with another ma[illegible]

must be first granted him if he ever obtains it.
The church, however, jointly has a right to release & dismess any dispatisfied member, & also out of charity to ~~bestow upon him~~ exercise any munificence toward him which they may think proper. but no such person can make a lawful demand of any thing pertaining to the church to which he holds, no lawful claim ~~by virtue of a verbal promise, a written bond, note, or book account.~~

Any person becoming a member of the Chh has a right to make any disposal of his property that he chuses. He may give to his natural heirs all or any part. & so order his affairs that in the act of dedicating himself & all that he has there be no reserve in the dedication. But should he wish to make a reserve for the use & benefit of his minor children when they become of age he cannot consistently sign the church covenant in any form heretofore known. which requires a solemn & conscientious dedication of our persons services & property all our temporal interest. If our minor children are ours & also the property so reserved for them, & both are kept back from the united interest perhaps for such to sign a separate article suited to such a case might be necessary in order to be consistent

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Altho it seems to have been an ancient custo
for men in their lifetime to divide their living
among their children, & according to the laws o
england for a certain portion to be left to each
natural heir & notwithstanding it has been a
long practice ~~app~~ tolerated by the church, for
men of property to make a distribution of th
~~property~~ property to all their natural heirs in a certa
proportion, & however this practice may be
indeed, laudable in some respects; yet it has
never been imposed as binding on any; but
individuals are at liberty to place themselv
& their interest, unreservedly, in that situatio
in which their heirs, if wise & virtuous, ma
enjoy their own with usury an hundred fold
& if they prove unworthy the church & the
laws of the land might be deemed competen
to determine their rights, then & there; consis
ent with the article that "No distinctions shal
be made on account of what any one brot in
Many have withdrawn & separated themse
from the junior orders of the society, & but few
such have ever made any trouble to the peop
some individuals have occasionally dropped
off from the church, none of whom however
have ventured to muster the forces of civil
law in battle array against the sacred covenan

The case however occurred in the society at U Village to determine the claim of an apostate to an interest which he had regularly devided among his children consecrating his own part to the use & benefit of the Chh. The action was tried in chauncery & tho under the most imposing prejudices against the church this case was readily decided in favour of the defendent.

No case has occurred in any society in the western country in which it has been found necessary to test the legality of the church covenant as an article of contract between man & man: nor indeed can it be proper in any case whatever that it should be so introduced. It was originally designed for no other purpose than to evince to all concerned the sacred principles & rules on which the church was constituted. but when controversies arise which need to be decided in a civil court recourse may properly be had to this document according to the rules of dealing common in all civil contracts, & over well known customs. It is necessary & proper that the trustees of the Chh be duly vested with legal authority, to hold and protect the consecrated interest but from any legal or personal claim before a court of justice all other members are debarred by the nature of the institution, were there no such covenant in existence. Church families differ nothing as to

their principles of Economy from world-famili
consisting of parents children & other domestics.
A member of any family claiming an indiv
ual right to property in the possession of anothe
must prove his right. & so of every other dema
that can be instituted against the deacons of ye
The weight of proof lies upon the plaintiff wh
can never be made out by any apostate other
than by the aid of perjured witnesses. Nothing
the universe can be plainer than the terms
membership in the church. The temporal
terest is provided wholly as a consecrated tr
sure into which no one can put a cent that
calls his own. If individuals like the poor wid
put in their whole living their personal inter
in the treasure is none the greater for that, all
the benefits they can receive from it is their li
ing, which others equally receive, whether th
put in little or much. While the person live
in the church, he has his living there but if
chuses to live somewhere else must he not g
his living where he lives? From the church h
cannot get his living without infringing on th
others. Where this general principle is known
recourse will rarely be had to the civil law, for th
recovery of any demand against the trustees of ye chh
law in [illegible]

~~guardians doesnot suit them~~, and when any have
arreven to the age of freedom, having had sufficient
opportunity to prove the gospel the sooner they
decide the matter the better. Henceforth we hope
that none will pretend ignorance after the plain
ness with which the subject is herein discussed
which may be recapitulated in few words viz
that only beleevers in a living ministry who are
willing to subject themselves to the rules & orders
of the church are welcome to a lot within her
sacred pales — That no one admitted as a mem-
ber is entitled to any wages, that all property
consecrated to the use of the church is alienated
from the donor forever — that any person becom
ing dissatisfied & withdrawing is to receive
whatever the church thinks proper to bestow
upon him. — And that no other settlement
remains between him & the church unless up
on some special contract or article of agree-
ment with the trustees. We know the terms
of the covenant are not flattering to any of
the men of this world & we hope that such
will take warning & have nothing to do with
it — those terms however were not invented
by us nor any set of designing men they are found
among the lessons taught by Jesus Christ &
practised by his first followers. They have been

recognized in every age during the christian aera; & in this far famed republic they a sanctioned & approved by the best civil au rity ~~which is that of a righteous judge~~ may appear as the follow extract of a letter from the Ministry at N Lebanon following record evinces

" At new Gloucester the Believers have ha much affliction by two vexatious lawsuits which the wicked commenced against them the first of which the plaintiffs gained by false swearing, & contrary to the charge of the judge to the jury: nor did even their ow lawyers expect to gain their case when the jury went out; but so it was, they returned their verdict against the brethren, to the astonishment of all candid persons presen This subjected the brethren to a heavy bill costs and some loss of property.

This victory tho unjustly obtained, gave courag to the enemies of the cross. to make one desperate struggle to break the institution of the society, to have the Shakers considered as out law'd, Th they undertook to accomplish by holding for Mary Dyers stories & such like stuff as real fact And who should be a more fit instrument in th business than an apostate, Joseph Waitby n

who sued for 1600 dollars for ten years service.
After Waits lawyer had brought forward a black
catalogue of lies against the society & offered to
prove the whole, to the satisfaction of the court,
The judge looked on him & said "I do not expect to
let you run any great length in the course you have
taken, I expect to be a father to this cause, & to this
people as it respects their institution" However the
Brethren's lawyer requested the judge to let
the opposite lawyer prove all those criminal
charges if he could, for he was fully confident
that the more the character & principles of the
society were investigated & scrutinized the brighter they
would appear. So they called on a number of
unprincipled creatures who paid no regard to
truth & justice, but swore to any thing that would
answer their purpose while the judge kept
checking them. Then the brethren were called
to make their defence. After this the judge
addressed the jury without any further argu-
ments on either side. And after making some
remarks on the bitter spirit of prejudice that
was in circulation against the Shakers he
called them to look back on former ages &
see how many innocent people had suffered
because they wished to enjoy the free exercise of
faith & conscience. "We will (said he) only go
back to the time when Elly was first introduced

90 into the world by that then despised man Jesus
Christ. There were then a little number who
separated themselves from the common course
of the world; these were despised & all manner
of evil spoken of them, treated with the greatest
cruelty by professors & profane, all engaged to crush
that little flock. Now all we who profess the
christian faith are obliged to acknowledge
they were the innocent people of God.

Now I warn you to take heed what you do
against these people called shakers. God for-
bid that I should raise my hand or voice against
them as it respects their institution & doctrine
of celibacy, of which you complain. for it has
been proved before us today from the highest
& first authority on earth that the doctrine
of celibacy & a community of Goods are agree-
able to the precepts & example of Christ & the
primitive church. This people is not to be
crushed; I am not placed on this bench to
judge people's consciences but to see that they
are kept free. If any person goes to live with
that society under a profession of faith, if
they never sign any covenant, they cannot
recover wages, neither is it right they should
if you let prejudice rule & give this cause again

he defendant it will do no good, for it will not stop there. It will be decided on this bench, you know my mind by this time, I should think And by this time the turnoff party saw their cause was lost, and they felt poorly.

A few interesting matters relating to the society at Pleasant Hill, Kentucky.

It is generally understood both by the world and Believers that among members of the church or even of the society brother cannot go to law with brother before any civil tribunal, that no case can possibly occur in which appeal is made either to civil or military power to decide any difference that may exist between brethren. Nevertheless it has sometimes happened that individuals have turned off from the church, & united themselves to the world, in consequence of which some New "Portracture of Shakerism" very tyrannical is presented to the eye of the public thro the medium of the press for the purpose of unmasking or developing our character & stigmatising the society with every thing "base, blasphemous, treacherous, tyrannical, shameful & cruel", in short

such a picture as may serve to prepare the
public mind to take sides with the plaintiff
in case a charge of debt damage or blame is
brought against the society to be tried before
a court of justice.

In this way the world have acquired many
of the erroneous ideas they entertain of Believers
Through this medium, no species of rascality
debauchery or wickedness is too abominable
to impute to a Shaker: but set aside those
artful & interested characters that we call
apostates or reprobates, & the world of mankind
would not know but Believers were a harmless upright, conscientious & God-fearing people
just & honest in their dealings with the world
hospitable kind & benevolent to strangers
sociable & loving among themselves, intelligent in their views of men & things, pious in
their principles of devotion, & exemplary in
point of morality, industry & economy.

Where the society has existed for a sufficient
length of time to form a general character
a solitary individual will hardly venture to
commence an attack, with any hope of success
but when any thing like a conspiracy can be hatched

up, among those who have withdrawn; aided by some domestic traitor the consequences become serious. So much so, that on some such occasions, the most infuriated mobs have invaded our premises, injured our property & abused our persons in a shameful manner. Besides obstinate contests at law have been instituted & vegorous efforts made to render our whole incorporation, in its most vital principles obnoxious to legislative authority. Some transactions of this nature have in times past occurred at Union Village and more recently a train of circumstances, threatening such a course has occurred in the society at P. Office, which, however, as yet, has not come to any decided issue. but have nevertheless, produced effects & consequences, which give just occasion for recognizing some of the principal occurrences which have contributed to place the society in the situation in which it now stands; which in point of visible prosperity is not considered equal to what it has been in years that are past.

It has already been observed that this society commenced in the fall of the year 1805. with

but a few members: these however were soon
after joined by a number of respectable char-
ters from several of the adjacent counties.
The increase in numbers was considerably
rapid till the year 1809. at which time they
had become so numerous, respectable & compe-
ably associated as to call for the aid & superi-
intendence of a ~~settled~~ church ministry, ac-
cordingly in the month of May a sufficient
number of Old Believers were selected from the ~~general~~ order
at Union Village including John Meacham
Lucy Smith, Saml Turner & Anne Cole, who
took their station at Pleasant Hill, and were
cordially received as the regular head of the soci-
under whose ministrations the people prosper-
& were blessed for many years of which their
works are a standing monument.

In the year 1816. They entered into church
relation, signed a substantial covenant,
with ardent zeal & gospel simplicity advan-
ced on swiftly into all the common rules of
church order: But on the occasion of gathe-
ing the church, a number not deemed suita-
ble advance into that rank were left as a fo-

dation for a junior order of young believers
Into this order a number were progressively
collected, some of whom proved to be of a
character described by St Peter & Jude [tenes
anthropoi] a kind of men who crept in
unawares & privily brought in condemna-
ble opinions, even denying the only Lord God
and our Lord Jesus Christ. & every other
source & medium of divine inspiration.
Their principles are briefly exhibited in
a pamphlet, published by John Whitby
their leader, entitled The Beauties of
Priestcraft or a short account of Shakerism.
About the year 1817. the said
Whitby & a few others of his cast were ad-
mitted into the junior order, soon after
which Father John, as he was called
resigned his office & returned to N. Lebanon
leaving the Ministry in rather an un-
prepared state to encounter the difficul-
ties that were brewing.
Whitby was a man of an insinuating
turn, but volatile & unsteady, & from
long habit, much given to frivolity

speculations. The fame of Robert Brown & his new plan of society found easy access to his restless imagination. He eagerly sought the writings of Owen, and imprudently introduced them among his associates. This incurred a reproof from his elders which only served to fire his ambition & impel him on to a vindication of his new tenets. As disputation is ever the bane of gospel union, further checks & restrictions were necessarily, tho cautiously imposed, till his growing resentment rendered him an object of more effectual discipline. The influence of his fascinating spirit, aided by a party who gradually sucked in the poison of his flesh-pleasing system unavoidably brought him to the alternatives of either resigning his assumed authority as a teacher or withdrawing his claim to membership. Under these trials so painful to the Ministry, the artful sophist missed no opportunity of exciting the sympathy of all the he could influence: as if the Ministry were tyrannizing over him, & torturing him with all the cruelties of "an inquisitorial judge, because, forsooth they would not tacitly suffer him to convert a virtuous community of Gospel Believers into a

new fangled association of infidels. or in other
words because they promptly rejected the system
of Robert Owen & prohibited it from being taught
or maintained among Believers. From this ne-
cessary exercise of authority the Ministry were
soon dressed up in the garb of despotism & the
grand enterprise was contemplated of freeing
the society from their despotic sway & placing the
people on equal ground of mental liberty with
the Owenean fraternity. In this grand enter-
prise John Whitby. his brother Richeson &
a certain Ephraim M'Bride became the ring
leaders, having their sympathetic friends, & secret
agents located in different parts of the church.
and notwithstanding their views were so far
baffled that these very officious gentlemen
consented to give the ground & leave the society
in their usual order, the anarchy & rebellion
excited by their insidious labors have deeply
affected the community in its most vital parts.
Having spawned out among the people the
seed of distrust, disrespect, & even enmity against
all ministerial authority, Whitby & his brother
& took a stand at new Harmony. where they
employed the whole depth of their sophistry
in writing their book entitled the beauties of
Infidelity, for the purpose of inspiring the
people with a vain sense of their own lovely cha

racter & exciting their odium & disregard towards
their once beloved guardians & good friends
had faithfully watched over them to protect
them from the snares of evil.

Youth are naturally fond of novelty. & human
passions are naturally impatient of restraint
The flowery path of pleasure is naturally in-
viting to the youthful mind: and those who
have grown old in iniquity, will naturally call
at any covering ~~for~~ past enemies that they may add sin
sin, without censure or blame. The young pe-
ple at pleasant Hill had not all outgrown
the prospect of ~~[illegible]~~ carnal pleasure nor had the
aged as yet gained that mortification that
rendered the cross an object of glory. It need
not therefore appear strange if some should
hate him that reproveth in the gate & abhor
him that speaketh uprightly. The writings
of Owen, paine, volney or voltaire can in
no settled conscientious Believer. but such
writings are not to be trusted in the hands
unsteady youth or lecentious adults. The Jo-
ish fathers would not allow even some parts
scripture to be read by any under 30 years of age

But ~~[illegible]~~ this blazing luminaries ~~prosolyting company~~ thought of no distinction in the dissemination of their novel sentiments ~~which otherwise might have been treated with [illegible] & passed away like other speculative notions~~

A number of weak minds caught the infatuation & the epidemic gradually ~~gradually~~ spread, & one effect became the cause of another, till the primary root of the sedition became quite obscured. & its spreading branches were displayed in what was termed a lack of confidence in the ministry: having almost forgotten where, when & how this lack of confidence originated. This ~~lack of confidence~~ spirit of distrust however, did not end at the ministry but soon extended itself to trustees elders, deacons, & all others who held any gift of government: and instead of each searching out his own wrongs & taking up a cross against his own disobedient nature, the labor of those revolutionizers was to hunt up accusations against their lead if possible to have all in authority removed out of their way leaving a free people to act unmolested as surrounding circumstances might suggest.

Praise & blame, rewards & punishments were to be excluded from the new system of government but inconsistent as it might ~~appear~~ appear they seemed to think it necessary to retain the old doctrine as long as authority in a superior was to be blamed & an inferior to be praised for his impudence & rebellion.

Restless nature can form her plans; but rarely has patience to execute one till another is formed engrosses the attention: Unrestrained liberty in a course of blameless pleasure is the ultimate object of this libertine sense & the hope of obtaining it is founded on the removal of all who have any rule or authority. But hope deferred maketh the heart sick" The hope of converting the church interest to the pleasurable purposes of this seditious company soon gave place to the incontinent impulse of a lascivious nature, which in the winter of 1827 began to hurry off the most mature of the party to the world on the common principles of apostacy. varcous efforts were made to get up some plan to shake the foundation of church authority. & disorganize the whole institution Lawyers were consulted, new laws contemplated & every carnal passion stimulated to induce a general dissolution, but fortunately the only course that any could pursue to purpose was the old beaten path to the world, which was with much boldness & impudence taken by a considerable number. during the months of May June July & August. The most unhap

by circumstance that occurred on this occasion was the elopement of Sam[l] Banta an old man in the 75th year of his age, who, whether under the effects of dotage, the alarming appearance of things, or the insinuations of his children who were in the world, got up the idea of recovering the interest which 13 years before he had dedicated to the use of the gospel. & with the advice & encouragement of an attorney left his comfortable home & best friends, to exhibit himself to a deceived world as an object of pity, poor & penniless having been, as they pretended, stripped by the Shakers of a good estate.

The falsehoods & misrepresentations, fabricated on his, pretendedly, pitiful case, augmented & corroborated by the tales of a conspiring company produced an effect on the public mind alarming towards an establishment which for many years had excited the admeration of the world. The first plan to which they proposed to resort for the recovery of Banta's interest was the short & easy method of violence & robbery. & it is said that hundreds of resolute Kentuckians offered their service on the occasion to guard & protect the plaentiff in to the village till he had seized & conveyed away property to his full satisfaction. but nothing of the kind

was actually attempted, The zeal of the party being rather checked by their own counsel with the prospect of obtaining an act of the [redacted]ges lature favorable to their cause: & here the matter rests at present. while the internal conflict is progressing towards an issue to determine whether the church shall remain under the common form of government holding a ministry trustees elders & deacons at the helm of affairs. or revert the interest back into the hands of some [redacted] that call themselves capitalists or by the suffrages of the minor class constitute a new plan for every one to do that which is right in his own eyes.

An effect when duly shaped will show its cause mixed causes & effects show nothing correctly, a society under the influence of clashing principles cannot be easily described. the causes of confusion cannot be correctly ascertained until the effects are sufficiently matured: which are so far the case in the present existing circumstances as to authorise us without danger of mistake to refer to the afore said doctrines of Robert owen as the seed of all the discord that has of late existed at Pleasant Hill. & to ascertain it as far as possible we have only to refer to the said publication of Whitby. with which we may include one of a similar

kind entitled Shakerism unmasked." published at the same date by John Woods who was 17. years among the Bilievers. Woods being quite a singular man, ambitious of power & popularity in the extreme & withal both weak wild & fanatical in his imaginations, pursued a course while in the society, that in the issue furnished matter for a detail of circumstances which tho frivolous & uninteresting, in their nature, were nevertheless so artfully & spitefully directed against all authority in any lead that it served on weak minds to lessen their sense of obligation to those who had the rule. Besides the zeal & diligence with which Woods disseminated his book thro every part of the country afforded some additional strength to the hostile feelings of his fellow apostates; but in the midst of his apparently prosperous career, a hand bill came forth from the Olive Branch office in Danville which has released this section of country from his noise, and it is hoped may serve as an emetic to release the bowels of his readers from the bane of falshood which they have swallowed from his book. The aforesaid hand bill is as follows.

150 Dollars Reward

The above reward will be paid for the apprehension & delivery in Madison Indiana of

John Woods

who has lately committed in that place a most infamous and unmanly crime said Woods is about 5 feet 10 or 11 inches high 40 to 45 years of age, spare face, dark hair, fair complection, speaks abruptly, has resided with the Shakers several years & has written a book entitled "Shakerism Unmasked" which he has been employed in peddling about the country, it is said he was lately married & now lives in Garrard county Kentucky, he was last heard of in Oldham County Ky.

Danville July 2. 1827. Joseph Bennet

The general character & deportment of such hardened apostates generally speak more to the world of mankind than volumes. Happily they have little to unmask that need give believers any uneasiness. Their biographical narratives & frivolous stories may entertain weak minds equal to the fairy tales or the history of Tom Thum

But what man of sense could relish ~~such~~ Woods' reiterated complaints of abuse from the eldership when not a hair of his head was disturbed, & the envious feelings at the treatment of others while his beastly belly seemed to engross his principal attention. It is easy to see at a glance what ailed Woods thro the whole scene of his 17 years probation. There was always some body in the path before him, someone too that he fancied was more respected than himself. Matthew Houston, Malcham Worley. Ipachar Bates David Darrow, & the Pleasant Hill ministers were characters worthy of respect in any society but in the jaundiced eyes of jealous ambition & reeking envy. they are metamorphosed into monsters of infamy. by the pen of this maliceous declaimer One grand object pervades the heterogeneous productions of both the aforementioned writers. which is to sap the foundation of chh government & destroy all faith & confidence in a living lead which is all that in the present case merits the least notice.

George Runyon, John Dunlavy & S. Turner. alternately stood in the way of Whitby to stop his wild career into a fatal vortex of error. admitting he intended, as he professed, to be a follower of Jesus Christ. It was certainly the duty of George, as an elder to teach the common doctrine

held by all Believers. - That man is a free agent not a machine, a rational & accountable being not a tadpole, an ovster, an animated mass of matter merely the product of certain circumstances that he is capable of distinguishing between good & evil, & forming a character by his own voluntary actions & consequently a proper subject of praise or blame merit or demerit. If Whitby adopted a theory directly the reverse of all this; and undertook to support it in defiance of his elders, it was himself & not the ministry who subjected him to the treatment of a dog, to be avoided, stamped at & ordered off. Such circumstances only as stomping & roaring could suitably affect so irrational an animal. Had he or his associates exercised a manly principle, when they renounced the faith of the gospel they would have peaceably withdrawn & joined their own company, & not have attempted to disseminate tenets subversive of the peace & good fellowship of the community. It was not the men called elders but their gift & authority that excited the spleenful inimical feelings so artfully interwoven with those distorted accounts of Shakerism. The necessary restrictions

of wholesome government, the power vested in an orderly lead. is the main point of investigation it may be proper here to notice some of the gross misrepresentations, palmed upon the Society by this ~~instigator~~ officious innovator ~~of the new plan~~ ~~Whitby was seven years a member of the young order & pretends to comprehend almost every thing relating to the order of the church according to the following statement.~~

"I have been (says he) well acquainted with them (the Shakers) as a member of their community for more than seven years. I hope by a correct statement of a number of well known facts to make myself understood on the subject & give satisfaction to many who are anxious to know by what unknown art this peculiar people are bound together as a distinct body. Their government is a kind of hierarchial monarchy, the legislative, judicial & executive power belonging solely to the priests or elders."

Now who ever heard of such a government as this a kind of hierarchial monarchy. This must be a new thing in the earth. that has had its birth from the misguided brain of this writer. That our government is a hierarchy. that is, a

sacred government) is readily admitted. but that it has any of the features of a monarchy [a goverment by one, W. himself denies in the same sentence" where he represents the legislative judicial & executive powers as distributed to many "whose offices rise in gradation from the lowest to the highest." What he means by priests we are at a loss to know; if Elders, he takes us at once off the ground of Monarchy as the elders are many. In the next sentence he introduces a ministry after having assigned to the priests or Elders, solely, the legislative, judicial & executive powers Here he tells you of four persons in every society called the ministry, & in every well organized family two of each sex called Elders, who stand as general directors & instructors to the family in every respect — and they assisted by one or more of each sex, called deacon & deaconess whose business it is to superintend all the domestic concerns of the family." (The elders directers in every respect, & the deacons superintendants of all domestic concerns — understand this if you can. ~~Who~~ who it is among all these officers that he would point out ~~out~~ as the monarch the great law maker: trustees are no where mentioned in his catalogue of offic

Again he tells you that every private member is under the direction of his respective deacon the deacon under the elders & the elders under the ministry. And what next? "The elders profess to be wholly guided & governed in all their ministrations by a revelation from God, a direct gift of God." and yet you must know they are under the ministry. Again he tells you "that the priests have taken the power of government into their own hands" all which put together makes a kind of hierarchial monarchy: in reality a kind of something invented by a creature of circumstances who knew neither what he said nor what he affirmed.

The same power that creates any system is necessary to preserve & govern it. The church is created not by any human, but a divine influence. The body of Christ is formed by spiritual attraction & cohesion. The members are drawn together & held in union by a principle of love. This principle is God working in them: for God is love. If love ceases to operate dissolution is the consequence. If that spirit that works by love in all good believers may be called a monarch then is the church a monarchy. but the deme of monarchy held out by a reprobate spirit is another thing. every one

in the view of that spirit is a monarch who would venture to say to him "What dost thou. Hence the absconding party affect to consider church members in no better situation than slaves. Indeed such sympathy has of late been excited in the feelings of some officious gentlemen as to induce a company of heroes to break over every barrier of modest restraint & force their way into the interiors of the village in order to proclaim a free offer of emancipation, particularly to all the female part of the society. who were dissatisfied with their situation. which however only tended to excite the resentment & rouse the sensibilities of the sisters against such pretended patriotism as an insult.

It is not indeed strange that at such a time as this the church should be more or less affected with the spirit of the times. particularly in the state of Kentucky so famous of late years for their contests about ~~their government~~ political matters. But it would be well for believers to be as wise in their generation as the children of this world. & while the authority of the federal constitution is so often quoted let us not forget the respect due to the chh Cov.t according to the pr

uples of which all matters have yet to be decided.

from all which we infer that they are a good people and here we are at issue with a hundred apostates who are in the habit of speaking all manner of evil against them falsely.

The society at Pleasant Hill commenced in the year 1806. & was under the care of visiting ministers till 1809 The society was composed of decent respectable citizens among whom were men of property & talents. they increased in numbers by the addition of new members from various parts: till it became necessary for a standing ministry to be located among them. John Meacham & Lucy Smith [redacted], with the aid of Saml. Turner & Anne Cole all of the Believers from the east constituted the established lead of the society. Matters went on Prosperously in those days. John Dunlavy formerly a presbyterian preacher & Saml. Hooser a Zealous Methodist were their oracles to sound the trump of their testimony to the world: Thus they increased & flourished till 1814. when they became as was thoughtfully prepared for entering into church relation Their covenant was prepared & signed as usual & still they advanced in with usual prosperity

till the year 1818 at which period their faith began to be put a little to the trial by the removal of their first elder, he having resigned his gift & returned again to the east. such changes are often very profitable tho' in this case it might not have been improved with the greatest wisdom. seeing from this time forward a femal stood first in counsel a mortifying circumstance indeed to the pride of man. This change it might reasonably be expected would prove fatal to those who had received no other Christ than father John: & that some had extended their views no further became manifest from a gradual declension both in faith & morals & a preponderance of mind towards naturalism or what is commonly called infidelity:

It is true that father John was a man of a very bright & forcible intellect of a clear & consistent faith & a most persuasive eloquence, so that the lack of his useful talents might have left even some good believers exposed to gather weakness but evils of greater magnitude stood ready for an attack from a most dangerous ambuscade Who can take fire into his bosom & not be burnt the church had admitted within her pales certain speculative gentlemen. whose business seemed rather to be to amuse themselves with philos

philosophical discussions & rise into popularity among a simple people than to acquire the knowledge & injoy experience the humbling effects of gospel truth. It was not long after the departure of Father John that the prediction of St Paul in a similar case was verified at pleasant Hill, grievous wolves rose up not sparing the flock and of their own selves did some arise to draw away disciples after them among whom a certain John Whelby might be ranked as the most influential, mild & complaisant he commenced his delusive pranks with the introduction of philosophical notions calculated to excite controversy & chill the cheering glow of gospel union. he worked the wire for several years in connection with a few other speculators almost imperceptibly, until eventually he gathered a sufficient degree of confidence to set up his stake & contend for the mastery. From the new polished dorm of the celebrated Robert owen John seemed suddenly to collect a flood of light & with it an imposing sense that he could regenerate the whole society into new Harmonies by dint of the new doctrine of surrounding circumstances. his acquaintance with the ministry & the degree of confidence & respect into which he had insinuated himself by his fine poetical talent gave

him a singular advantage when the ministry themselves became the first grand object of his envy & ambition: Priestcraft and superstition gradually became the subjects of his slanderous lectures mixed with the infatuating whims of an irrational equality; till he ventured to explode upon big & w a view of levelling every thing above himself in point of order talent or gospel authority: The daring enterprise of a young believer setting up a system of philosophy in direct opposition to the gospel has for the first time in these latter days been tried at publ & pitiful indeed have been the consequences What gospel minister would tacitly see his people imposed upon by an infidel artful destroying all distinctions between good & evil removing all apprehensions or expectation of praise or blame rewards or punishments for any of their actions

The ministry it must be admitted exercised uncommon forbearance toward Whitby & after all all his highly coloured charges of severity in their discipline it is doubtful whether his unfortunate & pernicious influence among a lovely people will not yet excite in his own breast more thunder

ing rebukes than he ever received from the
~~thunder~~ the red tongue or menacing brow of
Elder Samuel or John Dunlavy:
Certain it is that a concatination of cause
of which the heresy & scheme of Whitby & his
associates is not the least has changed the state
of things at Pleasant Hill considerably for
what it was 7 years ago: The convulsions that
have followed; the open avowal of infidel
sentiments has heaved a number entirely
out of union, brought other under dis-
couragements enervated the just powers
of government excited troubles & sore trib-
uls between the most confidential friends
brought into question principles of the
most essential importance; & opened
avenues for disorderly persons of every
description to come in & out, & intrude
upon the privileges of the people; & in
deed such are the [illegible] effects on
the minds of the [illegible] party as to imag-
ine, that their system is in a fair way

to take the ground; these hopes seem
rather to be grounded on the force of
influence in the withdrawing party
who it must be confessed are considerable
numerous and some of them quite artful
in mis representing the true state of things
They have already so far succeeded in get
ing the public to believe that half the
society wish to be off. that even men of
respectablity have came on the ground
& offered their service to help them
away But after all whether any thing
has happened to this society inconsistent
with the proper course & progress of
the work of God is a question worthy
of deep consideration, ~~the~~ To attem-
pt to contradict the ~~vague~~ reports, foul
aspersions & false statements of such
a number of so respetable characters
as have withdrawn from P. Hill will
would be a heavy [illegible] labor & after
all might [illegible] the public in doubt
as to the truth of many of their stat
ments therefore to compass & embrace
the whole we insert the testimony

of one of the party the manifest candor & simplicity of which is its only recommendation.

"For asmuch as many things are reported
"in the world about concerning me, as one
"who was once united with the people called
"Shakers, and afterwards left them; I con-
"sider the time fully come for me to give the
"publick a short & plain statement of my
"connection with those people & my faith
"concerning them = When I heard the Testi-
"mony of Christ in his second appearance
"by the people called Shakers, I believed it
"& confessed my sins in the honest pursuit
"of the same object, salvation. I continued
"in some connection with the people (but
"not in a correct line of obedience to the faith)
"for about three years & then left them
"not on account of any heresy or error in
"doctrine or practice maintained or
"countenanced by the people but thro
"the strength & prevalence of my own
"corruptions. And this I always ac-
knowledged

when the question was seriously put to me, why I left the Shakers. And when I went away I fully intended to return before long, but being once away & my union being necessarily broken up with the Believers, I sought it with the world; and for that purpose I told many false things against the Believers, sometimes in a romancing way & also when I was overcome with drink. In these false accounts of the people, the world often rejoiced greatly, professors & others. But after all I could never gather into an established union with them because fallen as I was for the want of truth to support me I would not tell such things as they wanted me. Carnal professors were highly pleased to hear me tell falsehoods against the Shakers. They thought I knew all about them; but they were mistaken. I just knew enough to render me wicked & false. I mean, to carry the appearance of consistency must be able to give a reason for his conduct, and it being impossible for one or any other

man to render a good, or even plausible reason for leaving the Shakers, without lying, it became necessary for me to lie or be rejected of all people. I therefore became so perverse that I pursued that method which I hoped would secure my union with carnal professors & the rest of the wicked, but in vain for the question would often be put to me with so much seriousness that, fallen as I was, I could not falsify. Besides, the Shakers became so well known, in a few years that it was useless to say any wicked thing of them There were none to believe such reports, except the prejudiced & the licentious.

Among the first false statements which I made were those in some verses which I wrote & gave a copy of them to James Read a preacher of some note among the world. The next sabbath I went to his place of preaching & he drew out the [illegible] & read to the congregation how well he was satisfied with it. He then called upon me to read it which I willingly did though it was only a jumble of nonsense [illegible] I do not now remember its contents particularly After it was read he took it again & said he

would not take a great deal for it. Both he & the congregation were much pleased with it. He thought so much of it that he said he would have it printed. Those false statements which I had either written or spoken were to them matter of great rejoicing. They served for a golden calf. In this way the world used to rejoice (& some of them do yet) in the false spirits that come out from the Shakers (for all that leave them are such, if they at all profess to be righteous) they counted all which they said with, but I must inform them that it is all false which these turncoats speak, if they say any thing wicked against the faith or life of the Shakers. And I admonish all men to reject every such spirit & believe it no more; & be no longer deceived ----- Thus I spent about ten years trying to destroy that faith which I received when I was with the Shakers - that faith which can never be destroyed - that faith which enabled me to live a civil & sober life when I was in the measure obedient to it. But when I neglected it I became dissipated as any man, & was no longer able to discern

myself with decorum. If at this time I could ascertain every thing which I have said or done or written against the shakers I would be glad, but I cannot; therefore before I conclude I must tell you all the truth, and that is plainly this. Every thing which this Banta (famed as he is for his grand retreat & happy escape from the Shakers) hath said or written or done, or thought of, against the people called shakers, I now testify before God that it is all lies & falsehoods, therefore with sorrow of heart I intreat you to believe them no more — My tribulation is heavy upon me for leaving the way of God & turning like the dog to his vomit again. Were ye only sensible of the horror of [illegible] & distress of soul which I have & [illegible] undergone [illegible] from the vengeance of [illegible] God it would make you fear & tremble. I have dishonored the gospel of Christ & I fear that I have been the means of great loss & injury to other souls. Be warned therefore by my example to take warning & [illegible]

speak evil of the work of God or of the people called Shakers lest ye offend God & fall under his judgment as I have done. Consider soberly before it be too late, that it is a fearful thing to fall into the hands of the living God lest he give you up to believe lies & reject the truth until it be too late to come to repentance. Henry Bauta

The printer of the K J Reporter

Please to insert the above in your paper. Henry Bauta

State of P— H. Monday Octobr 2. 27

The whole head is sick and the whole heart faint, wounds, bruises, putrifying sores. not bound up nor mollified with ointment, gone away backward

Had the human race continued in their primitive state of innocence as the highest rank of earthly creatures each having a law in himself to declare his actions independent of control from any superior creature, peace & happiness might have prevailed according to the capacity of such a race. but when the human genius began to expand & to sak out new inventions — when the race became numerous & rights & privileges must necessarily be defined when laws became necessary for the support of order, & judges must needs be appointed to see that those laws & orders were kept. then sprang up in the breasts of men that class of passions which has rendered this earth a theatre of complicated misery & distress. with the introduction of order & the execution of Justice between man & man, the passions of pride ambition, envy & rebellion took their rise in the heart of man and thenceforth the contest has been unre

ment.

mittingly carried on who shall fill the judgment seat vested with authority to call his fellow creatures to order, to chastise them for disorder & see to the support of those wholesome rules which all have subscribed & which are designed for the mutual benefit of all

The law giver possesses the supreme authority, but he is restricted to his own limits; his order & gift cannot extend to the exercise of either judicial or executive power. The law giver & the stand as the basis of government civil or ecclesiastical. The gospel is comprised in the precepts & examples of Christ, of his apostles & the primitive church the sum & substance of gospel faith & church rules are contained in the new Testament. No other gospel ever was or ever will be given; It has never been lost but the church declined & fell away from it so that for many years it was not kept or maintained in its purity - This same gospel has been revived & the administration of it renewed in these latter days & the order of administration changed from the male to the female - Judgment is committed in this day to the female sex. They are authorized to see that the gospel is kept

What room is now left for those vile passions of
envy & ambition? None at all. the gospel contain-
in itself all the authority ~~all the authority~~ per-
taining to the support of the church. enforced
exclusively by the power of God. Man has no
thing to do in it but to render obedience. his
person commands no reverence or subjection
our subjection is to the precepts of the gospel &
the established rules of the church and of this
the female spirit is to judge. Female testimo
ny will decide the matter with every soul of us.
whether we bear the cross of Christ & faithful
ly obey the gospel or not of this right & previ
lege the woman will never be denied so long
as God maintains his throne she is never to
be supplanted, never to be corrupted never to
betray the trust committed to her. Let us
then be wise. cease from fighting against
the gift & order of God. submit to the judg
ment of those who have no other power or
authority to exercise beyond that of the spi
rit of truth & simple honesty. Let great &
wise men & powerful men. not stand to con
tend with simple women or beg to seduce &
overcome them or blind them by their philosophy
or their carnality & get away from them that pure
& simple testimony of truth which God has com
mitted to their safe keeping there is room enough

ment.

on the earth for phylosophers & dusts & atheists
& lustful beasts to display their passions & pow
ers one side of the little spot that God hath
chosen to display the virgin beauties of the gospel
I have laboured with my hands faithfully for
more than 20 years in the society not under the
control of a fellow mortal but freely of choice for the support of
[illegible]. & for no other
purpose do I wish to live on the earth but to
support Mother's gospel I have never refused
to be examined & proved by Mother or to abide
by her judgment: & far be it from me ever to
think that I can give way to sin or any defile
ment & elude the scrutiny of Mother's discern-
ing eye. I am unwilling that the female
should be put down below her proper place
& lot so long as she gives evidence of her
chastity & spirituality she is above the beast
& I shall never consent for any beast to be
placed above her to command her this
way or that neither shall I ever consent
for her to be set over the man to exercise
any improper control in any of his affairs
but to unite & support him as an help meet
for him. --- October 19. 1827.
How are we to know the faith of old^a young
better than to revive the covenant & have all
to sign it that wish to hold relation. &c.

Of the different modes or forms of govern.

Government is the administration of public affairs. To govern is to rule, direct, manage, restrain. Public affairs are such matters as all the members of a community are concerned in. These cannot be administered without a ministry. To reject a ministry is to reject government. All governments are shaped according to the kind of ministry whether singular or plural masculine or feminine, civil or military hereditary or chosen by the suffrages of the people. In different ages & nations, the world have adopted and still practise different modes of administering their public affairs. either by one supreme ruler called a monarch, a number of nobles or principal men called aristocrats. or by representatives chosen by the community called republicans: none of which is to be considered a perfect pattern or example for the church which is properly a theocracy & not restricted to any absolute, or unchangable form. The new creation like the old commences in family order. hence family relation, requires nothing more than family government.

The head of a family is to govern his own house having his children in subjection. No one can dispute the authority of a parent in the management of all his domestic affairs. & it is only when families begin to multiply that any other mode of government is found necessary either in the world or in the church. Where a number of families are associated, either in ~~church~~ same church or civil relation it becomes necessary for the heads of families to counsel together & agree on whatever concerns their mutual & general happiness. & still as society increases circumstances will naturally dictate the modes to be adopted for the administration of their general principles of confederacy. When by reason of numbers it becomes necessary to adopt a representative mode a president of course becomes necessary for the support of order & the decision of matters. but still it is a family government in form & principle. as the representatives of a nation only constitute a family of which their president is the father or head. Parental government belongs to Believers, which will admit of all the changes & modes of administration that case may require

A parent need not act the tyrant or despot. nor
the child feel like a degraded slave. & what son
is he whom the father chasteneth not. But such
as refuse chastisement are bastards & not sons.
Children being haughty thro disdain & want of
nurture, do stain the nobility of their kindred.
Parental authority is not necessarily restricted
to an individual person, but may be vested in
a tutor or guardian. The heir while in min
ority (which is the proper state of all believers
not placed in a lot of care) is to be under tutors
& governors until the time appointed by the Father.
And, "tho his father die he is as tho he were
not dead for he hath left one behind him
that is like himself. Eccl. 30. 4.
If is in consequence of the church increasing into
a number of families that a covenant or general
constitution becomes necessary. in order to define
& establish the mutual rights & privileges of all
concerned. when church families are duly or-
ganized & the general rules of order understood.
the administration rests mainly with the
heads of families under the superintendence
of the ministry. This is plain, simple & intel
ligible to any honest believer the world or the
reprobate may call it monarchy aristocracy
or what they please. but it is that which is form
ed by a proper concatenation of causes

& cannot be essentially changed into any other form
Other foundation can no man lay. The business
to build wisely on this foundation, & not give wa
to those ~~changing~~ fleeting senses that would keep both rul
ers & ruled forever on the change. Ministers m
not always act with the greatest wisdom, they m
be charged with many things objectionable which
are no crimes. they may sometimes differ in
judgment with each other with their elders
or members. but this will not destroy their cha
racter. There must be divisions that they that
are approved may be made manifest. The hi
& heavy debates common in a court house ar
never brought up as a reason for defaming the
lawyers & ~~destroying~~ or scandalizing the court, but for ministe
to investigate & take different sides of a question
is sufficient to destroy forever the confidence
of some who count themselves very wise & gov
believers. A ministry must if faithful mini
ter for one as well as another. the senses & vien
of the people must be contrasted & if different
& contrary to each other, the matter has to be
~~[illegible]~~ labored thro by an official contest till that wh
is approved is made manifest. All this is
perfectly consistent with the fundamental prin
ciples of the gospel & all the rules & orders of the
church heretofore known & practised.

It would indeed be rather more objectionable should a ministers get into a habit of uniting in every thing without duly considering the merits of the case or exercising their judgment according to evidence. but either may hold it is a precarious business for subordinate members to decide on the character of a ministry pro or con beyond their own individual concerns or even to get up complaint otherwise than in the due line of order. Where matters are conducted in an orderly manner the elder chief is commonly more exposed to censure on the ground of partiality & despotism. A man of despotic prencaples is always the first to cry out against arbitrary government. This has been fully illustrated in the case of J. Wood. Perhaps his equal for severely & cruelly was never admitted to any office of care in any society. Of this he has given sufficient hints in his book. But if this individual tyranized over the boys knocking them down, strangling, whipping & abusing them in a shameful manner privately, & contrary to the express orders of the ministry, this can furnish no pretext for dropping all authority in the church. The memory of this usurper will forever stink among those who felt the dire oppression of his Uphal

lowed hand but can never lessen their love
& respect for those faithful guardians of virtue
whose severity is tempered with loving kindness
& mercy, & whose general deportment savours of
the meekness & gentleness of Jesus Christ.
Children & youth may in many cases, have
been for a season subjected to improper treatment
& wherein any have been abused for well doing
they are to be pitied, but if any young or old have
been buffeted for their faults & have taken it
patiently said there need not be a great deal on the
matter. Considering the follies & vices to which
youthful minds are so strongly biassed, there
are perhaps but few, who on manly reflection
may not find cause enough in their own conduct
to excuse severities of which they might otherwise
complain.

But admitting the propriety of exercising a
control over the outward actions of minors, what
propriety or consistency is there in extending the
influence of government to the conscience &
controlling the belief of an individual especially
those who have come to years capable of judging
for themselves. We answer there is no propriety
all in it. neither is such a thing practised with
the approbation of the church.

What is conscience, & what is it to exercise dominion

over it. Conscience is an indefinite term, implying 92
knowledge united in, whether good or evil. hence the
distinctions between a good conscience & an evil con-
science. a pure conscience - a defiled conscience &c.
What any society or set of men adopt as a rule of mor-
al conduct, or an object of pursuit becomes matter
of con-science that in which they unite, & agree
to support. so among believers the prenceples of
the gospel are the grand matters of conscience, &
if the mind of an individual becomes darkened or
corrupted, it is no matter of conscience with him
to turn against; conscience in this case remains
good & undefiled on the part of the believers & he
is simply at liberty to follow his corrupted sense &
find his union with those of his own kind. no in-
jury is done to his faith or conscience in excluding
him from fellowship, for he has renounced both.
& if with a violated conscience & a reprobate sense
he rises up to oppose the gospel. he is the one who
offers violence to the faith & conscience of a community
In the case of expelling Whitby & his associates
from fellowship we do aver that no infraction was
made on any of our public writings. We continue
to abhor the cruelties of the spanish inquisitions
& all the bloody cruelties of the antichristian king-
dom. Anything savoring of those cruelties we have
never
have practised. yet we hold to orthodoxy of faith, &
erroneous opinions we term heresy, and an heretic

after sufficient admonition we reject, if obstinate
But this does not interfere with the faith and consci
ence of any other people, but for the preservation of
our own faith & conscience from defilement we deem
it essentially necessary, indeed, & is one of our most sacred
rights, as a religious community. When any one
sets out to think for self, he ought to go by himself
& work for himself & live to himself he is no mem
ber of society he is destitute of either faith or con
science; faith comes by hearing, he wants no teach
his minister is innate, it is himself his own lust
& passions stimulate him to thinking. these he
may follow but not under the mask of a gospel
profession. This may indeed seem to rub close
but it will hurt no good believer, whose faith
is to deny self & follow the spirit of christ.
Our thoughts as well as actions have to be brought into
captivity to the obedience of Christ. Those who have
been raised in the gospel may be startled here especi
ally if they have been tainted with the blind doctrine
of circumstances. to such it may seem degrading
to think, that others have chosen for them & in this
way they are located under a ministry eldership &c
in the appointment of which they have had no vote
but admitting that surrounding circumstances have
providentially placed them where and as they are
is this any argument to prove that they are under
the dire necessity of being driven through life by the
tide of irresistable impulses from surrounding objects

without one struggle of reason or common sense to
oppose the current. Had surrounding circumstances
had the absolute control over those men were they
not sufficiently compassed about with believers to have
held them to their work? their conduct nullified their
system. & left a standing proof that men in certain
cases may even resist the power of God with no other
circumstance to help them but their own lustful
passions, & bring upon themselves swift destruction.
By a course of causes & effects all under the control
of an intelligent first cause we are what we are.
& have we just cause to regret that we are rational
intelligent beings, believers in Christ & members of
a society the admiration of men & angels? Must we
struggle out of our rank, & hunt a lot among new
groes or debauchees or some other order of creation
because forsooth our being our education our faith
& manners were all given us without any previous
volition or meritorious action of ours? At the pro
per age of maturity all are entitled to their own
choice, & are even constrained either to acquiesce in
& be reconciled to their lot in the gospel of which
they are the regular heirs or push their fortune
& seek another; & the sooner that double minded
& unstable souls come to a final decision. The
sooner the ministry & church are relieved from
one of their most painful burdens.

A brief sketch of the general doctrines of the gospel: with some variety for the entertainment of penetrating minds.

It is well known that great latitude in doctrine as well as government is admitted among Baptists. But notwithstanding the gospel field is very extensive it has its proper boundaries, & will not admit any thing properly pertaining to the world for "For the earth eateth words as the mouth eateth meat" A general train of doctrines have been adopted & approved of by the church as suited to the state of mankind. many of which doctrines are of no consequence to believers. But on the contrary are rather calculated to cloud their faith & excite controversy. even in some of our publications things have been stated in accommodation to the world that can never relish with the sense of a sound believer. yet as those things were intended for the world & must needs come within their reach it is no disparagement to the writers to have such ideas excluded from the creed of a higher rank or so corrected as to maintain harmony in our general views.

For this purpose some general sketches of doctrine are added, which it is hoped will not give any occasion of umbrage to the simple & may at the same time furnish some entertaining meditations to those of a generous & liberal mind.

Primitive Baptist

1

Of Obedience & Subjection

The first moral principle necessary to be planted in a human being is obedience. It implies a state of subjection & such is the proper state of every created being. obedience is due from the inferior to the superior, men are inferior to ~~angels~~, their maker & are therefore bound to obey his commands children are bound to obey their parents, servants their masters and members of society those who are set in order to teach & govern.

Obedience is to be free & voluntary not rendered with reluctance or by constraint or compulsion. Willing & cheerful obedience is the only bond of peace & happiness in society by this we show our love & respect to another whose love & respect we receive in return. This is the fountain spring of rational happiness or blessedness. From the instincts of nature we aim at nothing greater than our own pleasure this is the law of mere animal nature, but the rational mind seeks to be be blessed, blessedness flows from our superiors — whoever prefers his own pleasure to the benevolence of his superior is not a rational but a sensual being. children may be early taught to forego their own childish pleasures to please their parents & enjoy their blessing. This is the first lesson to be learned by the young believer. to sacrifice his own sensual gratifications for the love esteem & blessing of his elders & good gospel friends. None ever fell from the way of God but by disobedience & pleasing themselves, which course is certain to end in misery. None can travel in the path of virtue but by obedience. Obedience to ~~virtue, this is sure to [illegible] blessing~~: the ~~only~~ will of God is the only way out of sin

Of faith.

commences belief
Faith, in the intellectual knowledge of things by
the comprehension of our senses & is made perfect by
practical or experimental knowledge. Faith comes
by hearing from another what he knows by experience
The principle of manhood are all acquired by the bel
of the minor in the teaching of the adult: acting acco
ing to what he is taught until practical knowledg
confirms his belief: self denial is an article of gosp
faith. No man could deny himself unless taught by an
ther. By grace ye are saved thro faith & that not of yo
selves – thro' believing what we are taught, & practic
ing what we believe, who can believe what he has
never heard? & who can hear without a teacher?
and who can understand what he reads except
some man guide him. Truth is the object of sav
faith. No one can testify a truth of what he has n
experimental knowledge: truth, if not experiment
ally proved but conveyed by word from one to anoth
ceases to be real truth or any object of faith, it is
only tradition. [redacted]. To preach faith
is to preach what we experimentally know to be tru
all beyond that is mere hearsay

Of The origin of the world:

By faith we know that the worlds were framed

The world in scripture style signifies an order, a par
ticular race of beings, or the time of its duration
There are many worlds or orders in creation

he mineral, vegetable animal rational & spiritual
l. Manifold are the works of God, in wisdom hath
e made them all. In framing the worlds, a gener
l distinction is made between the natural & mater
al, & the rational & spiritual all however be
ing intimately connected, & dependent on each
ther. Indeed, "in all the works of God throughout
he visible creation, there is an evident relation of
one thing to another as the effect is related to its
ause, as we may evidently see one thing spring
ing out of another, & progreping on to still higher
nds & purposes." To trace this connection thro all
its ramifications perhaps more appropriate
language could not be adopted than the following
quotation from Shuckfords history of the world.
"The creation of God as far as we can examine it
in the things which may be known by us, shows a
wonderful connection in all things. If we would
go to what I call the lowest, the most dead & morgan
ical parts of matter, it is a question whether vege
tative life does not subsist in all. It is, indeed so
slow in some, that it will escape our first perception
but stones & minerals in time show enough of it to
apprise us, that tho it is hard to conceive how small
its first beginnings are that probably there is not
any thing in the natural world in which it is not found.
We may trace a gradual increase of the circulation
of it from the more inert parts of matter to trees
shrubs, plants & flowers, whose living growth

is more & more conspicuous. And how near do some of these come to almost a visible connection with the animal world. If we proceed thro the innumerable varieties of animal life till we come to those beings in whom the treath is most conspicuous, if we consider the difference of discernment in these & carry on the progression until we enter the rational world we may find (says an ingenious writer (Locke) that some brutes seem to have as much reason & knowledge as some who are called men: so that the animal & rational creation do so nearly approach, that if you take the highest of the one & compare it with the lowest of the other, there will scarcely be perceived a difference between them.

The variety in the capacities of men being considered will carry us over a vast field & bring us to the borders of the angelic (or spiritual) state, for man was made only a little lower than the angels. But if from what we can see of the creation we may reason concerning things invisible supposing that God created the first man with the highest capacity that could belong to his rank of being, yet knowing that he was made a little lower than the angels, we cannot place him higher than on an ascent between the animal & more intellectual state. And when the intellectual powers should rise gradually, one order above another to create the fulness of God's creation of the heavens & the earth, it will not be unreasonable to suppose that God created man with such powers, indeed, of reason as to be above all that can be called animal life, yet not with so masterly a light even of reason, as to want a fundamental information — This has been the opinion of the best writers & has been confirmed in fact by the experience of all ages."

The powers of reason none could ever reach
Nor man be man without the gift of speech.
God breath'd on Adam reason hence began
And breathing still prolongs the race of Man
The breath of reason will beget its kind
And form for higher ranks the noble mind
Thus holy men may angels propagate
And rise superior to their infant state
But in the growth of the celestial mind
The grovling flesh has to be left behind
Where beastly animals keep up the brood
& count their pleasures most supremely good.

Of Adam's fall.

The history of the fall of Adam is full of useful instruction to the intelligent mind and in a special manner may serve as a warning to young people to look well to their standing but his fall will break no ones bones who does not also fall after his example. His standing or falling could have no material influence on the general progress of human society or the increasing work of creation The purposes of God must stand & he will do all his pleasure.

From the transgression & fall of Adam we learn that he was more than a mere

animal that he was endowed with speech
was capable of being taught by a superior
whom he was bound to reverence & obey—
and that for certain reasons best known
to his teacher he was prohibited from the
use of something in which no sensual beings
could see or sense any evil. what the object
of that prohibition was, has been a matter of
much debate among the learned.
Expositors of scripture are divided into
two classes. the litiral & allegorical.
The expositions of the former class we think
too absurd to merit a recital. with the
latter class we do not disagree. Dr Shuckford tho, himself of the litiral class gives
us, no doubt, a correct sample of the gene-
ral sense of the opposite, which is worthy of all acceptation, & is as follows.
"Allegorical interpriters say that the
serpent is the symbol of lust & sensual
pleasure. That Adam & Eve's being
tempted by the serpents, means that they
were drawn away & enticed by
their own lusts. and appetites — that
[illegible] experience of all ages."

~~by the serpent means, that they were drawn away & enticed by their own lusts & appetites~~ that the fact in truth was, that they were originally formed for a state of happiness & perfection which they lost & forfeited by following their lusts & passions in opposition to the will of their Creator. Now if this be the true way of interpreting Moses, it must follow that the enmity appointed against the serpent means an opposition to the insinuations of sinful appetites, a striving against sin; and the declared event of this contest must be, that our sinful appetites & lusts will often hurt; but that if we will press forwards - in the end we shall capitally wound & subdue them. See Middleton's essay - p. 131. 132. Shuckfords Hist p. 180. Vol ii.

The sum of the matter is that the fall of man ever was & is the degradation of enlightened reason ~~[illegible]~~ or an intelligent being in violation of his rationality, & the elevated principles of manhood yielding himself a willing slave to the base & inferior passions of animal nature. By satan tempted man at first became a slave to lust an heir of sin & shame, & God's righteous laws were wholly set at [illegible] And in the snares of lust the man was caught

When lust conceivd then sin rec'd its birth
And man became a captive on the earth
Then sympathetic nature caught the flame
And fill'd the world with sin & endless shame
Could darkness speak & tell what man has done
In her dark realms secreted from the sun
The earth would blush to feel the foul disgrace
And spurn her sons & daughters from her face
Debas'd by sin which does the senses bind
While unbelief bewilders all the mind
The soul asleep the senses bound in death
Thus man becomes a curse upon the earth
What soul can sense the darkened state of man
And view the awful source whence sin began
And not be struck with wonder & amaze
That God in mercy lengthens out his days.

The first covenant

If there was any covenant or articles of agreem
made between Adam & his Maker relative to
his services or right of inheritance they have n
ver come properly under our notice: nor have we
any certain knowledge of what divines call
covenant of redemption made before all worlds
experience of all ages."

it is true that the word covenant is used to express the grant made to Noah of the new earth after the flood, but any special agreement relating to the salvation & redemption of man is no where found till the special call of God to Abraham, the following account of which was written by the direction of Father Joseph Meacham for the information of a deaf man — "We believe that the first light of salvation was given to the patriarchs by promise, and they that believed in the promise of Christ, and were obedient to the commands of God made known to them were the people of God and were accepted of God as righteous or perfect in their generations according to the measure of light & truth manifested unto them, which was as waters to the ancles, signified by Ezekiel's vision of the holy waters Chap. 47th. And altho they could not receive regeneration or the fulness of salvation from the fleshly or carnal nature in this life; because the fulness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire, for the destruction of the body of sin & purification of the soul: Yet Abraham being called & chosen of God as the Father of the faithful was revered

into covenant relation with God by promise. that in him, & in his seed which is Christ, all the families of the earth should be blessed; and these earthly blessings which were promised to Abraham were a shadow of gospel or spiritual blessings to come. And circumcision, tho it was a seal of Abraham's faith, yet it was but a sign of the mortification and destruction of the flesh by the gospel in a future day. Observe, the outward cutting off the foreskin of the flesh did not cleanse the man from sin. but was a sign of the baptism of the Holy Ghost & fire; which is manifested in diverse gifts & operations of the spirit as in the days of the apostles: Which does indeed destroy the body of sin or fleshly nature & purify the man from all sin both in soul & body. So that Abraham, tho in the full faith of the promise; yet, as he did not receive the substance of the things promised, his hope of eternal salvation was in it by the gospel to be obtained, in the resurrection from the dead.

Of the Resurrection

The Greek word anastasis, commonly rendered resurrection is derived from a radical verb which signifies to stand egeiro; translated, to raise primarily signifies to excite rouse up, animate, stir up, or bring into action, any object that is dead, dormant, stupid or still; also to elevate or quiet. exalt.

will raise him up ~~again~~ rouse, animate or exalt him. at the last day. John 5 — [39.40.44.54]

The natural bodies of men are subjects of a resurrection so long as they continue in an organized state: But the resurrection of man nowhere means the compilation & reanimation of the human body after its dissolution. the declension or falling away of the principle of ~~virtue~~ was the first thing that gave occasion for a resurrection; and whatever principle, gift, order, power or practice falls away or ceases to exist or manifest itself, the same may be considered as the subject of a resurrection. The body of man was created for time, & returns to the dust like other animals, to rise no more: the soul was created to be immortal, but subject to fall under the power of death, & capable of rising again. sound reason & the principles of moral virtue form a high standing for the soul of man among the ranks of created beings. on this ground man under the law, had his correspondence with the [redacted] world of spirits tho he himself was not a spiritual being: for tho he conversed with angels he had not yet become as the angels of God. he remained in too close connection with the animal world & retained too much of the sensual principle to enter upon so high a lot. It remained for the Messiah to open the way into that order. which he did by renouncing the sensual principle or carnal nature altogether

Hence called the resurrection & the life: inasmuch as every virtuous moral prenceple that ever existed in man was again raisid up in him, maddition to which he received the spirit of God without measure which he unremittingly followed & obeyed till every thing carnal in him or about him was entirely exterminated: This we consider the resurrection of life otherwise called the regeneration, a work of which many were the subjects in Christs first appearing, which, afterwards fell away & is now raised up again in this great & last day.

Of the day of Judgment.

The Jews before Christs time looked for a day of Judgment; and Jesus testified that it was then come. "Now is the Judgment of this world" There is one that Judgeth you even Moses. Every dispensation or day of trial is succeeded by a day of judgment, to prove the works of the people and dispense rewards or punishments The life of Noah was the test or criterion by which judgment was passed on the world that then was, the righteousness of Lot condemned the Sodomites. The life of Christ was the test by which the posterity of Abraham were & will be tried, Moses in whom they trust being

ed finally by the Life of latterday saints
e state of all Christians will be tested, Christ
imself being seated on the judgment throne.
hus judgment has been & is going on in the
roper order of times & seasons & the souls of
en are justified & acquitted & advanced forward
nto higher degrees of glory & felicity or recom
itted to chains of darkness to await a still
uture trial in relation to the great & final
est. The Christian fathers of the third century
onward had very different views of the judg-
ment from those called modern divines. They
dmitted indeed that persons of strict continency,
nartyrs & very eminent saints might attain
o a lot in paradise & enjoy the honor of accom
anying the Lord in his second advent. but
lades or the hidden state was assigned as the
bode of all others till the period of the com-
ng judgment. St Agustin himself contem
lated nothing more than a comfortable
lace in that variegated region, till he
ood his trial & was honorably acquitted
aving paid the uttermost farthing. No
ntried soul flying to heaven in those days!
in has first to be expiated & purged away:

Of the Confession & expiation of sins.

Sin is the transgression of whatever law or rule of life the individual is under. All sin committed under any law has to be confessed & expiated in that state before the individual can be admitted into any higher state. In the ordinary state of civil society, all disobedience to parents or superiors or violations of the law of the land, whatever the transgression may be of any known law, whether public, private or secret it has to be confessed & expiated before the individual can be admitted into church relation. All who set out in the work of regeneration begin with an honest confession of all their past sins. this confession is made to God in the presence of a witness who is duly authorised to release & comfort the soul; & furthermore to minister that repentance & mortification by which the offence is expiated. The imputed merits of the natural blood & death of Christ are not resorted to in this day, by any understanding believer. Sin is attacked by auricular confession & its power broken by repentance, mortification & a faithful cross.

Of Repentance.

Repentance (Gr. metanoia) is a change of mind
To repent is to animadvert on a past evil with disap
probation: whether the action was considered evil or not
at the time of committing it. A person through ignor
ance or the impulse of passion may do that, which on
due reflection they see to have been very wrong, such
exercise of mind is properly called repentance altho
it is commonly attended with joy & comfort: & thank
fulness for the light by which they discover the evil.
Repentance for a wilful known sin deliberately com
mitted is always accompanied with horror remorse of
conscience, shame, deep sorrow, & if forgiveness is obtained must be
be followed by mortification & penance.
When it was said "Thanks be to God that ye were the servants
of sin" this was addressed to the gentiles who knew not God
& the times of their ignorance God winked at, and excused
things but the case would have been very different had
they yielded themselves as servants to sin after receiving
the form of doctrine delivered to them. To sin wilfully
after receiving the knowledge of the truth; leaves no room
for expectation judgement must follow. For it is impossi
ble to renew again to repentance such as crucify afresh
the son of God & put him to an open shame
& but few such are ever restored, sooner or later they fall off
like withered branches & men gather them & cast them into
the fire & they are consumed.' The only good evidence
of real repentance, or a change of mind is a change of
life & manners.." Bring forth fruits worthy of repent
ance.

Of Mortification

Our first life is in and of the flesh, it is earthly sensual & evil. that life we must lose or never inherit eternal life: we must travel in mortification or never live to God in the spirit. Mortification is the death of the old nature, this death is gradual and progressive. Mortification is wrought by a ministration of the gifts of God. every gift of God is mortifying to the carnal mind. Whereever the old nature discovers itself by its works or fruits reproof is to be ministered. this if rightly improved works mortification: good believers from even a small experience get to love mortification because it is followed by peace of conscience & victory over their passions. A proud & high sense is impatient under mortification. they rise against reproof, plead their own cause, flatter themselves in their own eyes until their iniquity is found to be hateful such generally either fall into something dishonorable and are humbled under it, or withdrawn from Believers. None but mortified members will ever hold relation to Xt. as their head. The death of Christ in the flesh brings the sinner no nearer to him but places him at the greater distance from the unmortified. who can never come where he is but by mortification, dying to the old nature as he died.

Of Predestination

Predestination is the decreeing beforehand, the destiny or doom of any object: The predestination of the souls of men has respect to the diversity of ranks & orders in the spiritual worlds & the diversity in the states & characters of men: Certain characters are predestinated to fill certain ranks in the future as well as the present world: & every character must & will eventually find his own proper lot: but as men are moral agents & pass thro a state of probation; by their own moral conduct they qualify themselves for a superior or inferior rank, a state of happiness or misery. Judas went to his own place. If ye die in your sins whither I go ye cannot come.

Of Justification

The term justification signifies to be of proper weight. Justice among the Romans was represented by scales equally poised, to balance equally with our given rule of life is justification in any dispensation. perfect obedience & justification are equivalent

How are the ungodly justified? by denying
ungodliness. How is a sinner to balance wi
the law of God? by forsaking his sins &
coming obedient. How is a Believer t
keep his justification in the gospel? By
strictly obeying his faith, and avoidi
every thing that would defile his consci
Justification is a state of the mind
and not an act of Gods free grace a
antichristians teach. It is no act at
all either of God or Man. Indeed
man may declare one to be in a ju
fied state but it is not the declara
on or sentence of acquittance that
justifies him but his own innocen
We are justified by faith when it wo
by love & purifies the heart, We are
justified by Christ, when we follow
his steps & walk even as he walked.
We are justified by works not dead
works nor law works, but works o
righteousness that is doing right.

Of Sanctification.

Sanctification is not a work of the divine spirit upon us but a work to which we are moved by the divine spirit. Sanctify yourselves. To sanctify is to separate from a common to a special use, persons or things are objects of sanctification. It is indeed the office of the holy spirit to enlighten & persuade; but it belongs to the enlightened Believer to separate himself from the common course of the world & devote his time & talents, his soul, body & substance to the service of God. to sanctify & devote are terms synonomous throughout the scriptures. a holy land is a land devoted & consecrated to special purposes. The holy temple, furniture, were called holy; because set apart to sacred purposes, Sanctification obstractedly implies neither moral nor spiritual purity. a person or thing may

be devoted to a base or abominable a
a prostitute or sodomite is a Kados
as ~~literally~~ as the purest saint, The
one is devoted to filthiness the other
to purity. the vergin is holy unto the
Lord, the woman that hath an husba
is ~~holy that is~~ devoted to the flesh —
veneris cultui consecrata.

When men talk of experiencing sanct
cation, they darken counsel by words
without knowledge while ~~soul body~~
~~substance~~ they are pursuing the comm
course of the world, and are to be disti
guished from others ~~[illegible]~~ only by a gr
countenance a sanctimonious profes
and a system of rites & ceremonies th
only serve to sharpen the appetite fo
those base & inferior pleasures which
are common to the most vulgar & profa

Sanctification is deemed the last work
preparatory to the spiritual & heavenly
state ~~& heavenly state~~, but, ~~[illegible]~~

it is not merely by sanctification or willing a part to the
divine service that we are prepared to enter immediately
into glory. If all that we have is devoted to this purpose
of the gospel we have some matters & things about
it us with which we cannot enter into a state of
consummate felicity. from these things we have
to be purged. Instead of fancying the church to be a hea
ven of pure delight it is more safe to consider it as
a purgatory. & indeed it is a great matter to have
this once sinful medium to heaven made ma
nifest on this earth. & purgatory is a place of purg
ing. this the gospel has amply furnished for all
who willingly devote themselves to the service of God.

Of Purification

Purification & corruption are terms directly
opposite each of which taken in its opposite sense
may serve to explain the other. A thing is
corrupt (from con & rumpo) that is mixed with
other things of a contrary quality. The earth
was corrupt in the days of Noah by reason
of the mixing of different generations. The Jews
were corrupted when they mixed with other na
tions. Wine is corrupted by being mixed with
water & so is truth when mixed with error.
Any original matter or thing is purified by se
parating from it every thing contrary to its own
original nature. To purify & to create have the same
original meaning & both signify a separation
from the Hebrew word Bara. In the beginning
God created & separated, or purified the heavens &
& the earth, for previously the whole was a mere
chaos blended together in confusion. by separating
melting from another & uniting things congenial
al in their nature every distinct substance natural

or spiritual is created, This is the beginning of
new order. & this is the special work of the gosp
to purify the souls of Believers - & separate the
soul body & spirit from the men of this world
The soul of man is originally from God, & when g
ened & purged from the dark nature of the flesh
a taste & relish for the most intimate & close u
with spiritual & divine objects. The work of
fication is begun in the believer when he fe
out to take up his cross against actual sin, & if
is faithful will go on through this life & not
terminate there for there are degrees of purity
nearness to God in the spiritual world, which
afford room for an increasing travel after
perishable body is put off & blended with its n
elements.

Of the Divinity of Christ.

We have been unjustly charged with deny
the divinity of Christ. Many have vocally
nounced this scandalous calumny. But a cert
Thomas Cleland of Harrodsburg Ky In an
natured bombastic publication in support of
superannuated system has ventured to advert
us on this point, & has the brazen impuden
unassailed & unprovoked, to say. "
(the Shakers) set up as strong claims t
kindred & affinity with our Unitarian
neighbors as the mahometans — a
again that Arians, Socinians, Swede
borgeans, Universalists, deists Maho
Shakers all associate together as

embers of the same family, and all u
ite in opposing the fundamental doc-
rines of Christianity" — Again". We do find
e parties, as it respects the doctrines in
ispute, coalescing & harmonizing together
forming a brotherhood so strong & so striking
hat the intelligent reader when he comes to
examine the features of both will probe
bly be somewhat surprised that he had not
btained a knowledge of this fact sooner"
This calumniator who calls himself a doctor
f divinity ~~was worthy of notice we might take~~
~~him for his authority for such extraordinary~~
~~statements nor probably would he blush to give himself~~
~~as the inventor of this abominable blackout, he~~
may think that the intelligent reader will be
surprised at his acuteness in making the discov
ery that the Shakers were in coalition, harmony
brotherhood, association & union with Mahome
tans Deists Universalists &c &c. but not so. Men
of intelligence may justly be surprised
that any man of common sense, belief would ven
ture to impose upon the public falsities
so glaring. It is not the divinity of christ
we deny. but the absurd & ridiculous ideas
that such men as Cleland have invented
concerning his divinity. as if Jesus Xt was the only
person on earth ~~the~~ to whom divinity could

ascribed or to whom divine honors cou
be paid: These hypocrites in their syst
of absurdities have assigned to the man
Jesus a character: that sensible Deists
even rational Mahometans justly view
with horror: Who, but that apostate race
~~converted every thing relating to the paragon~~
~~pel of christ into~~ justly called antichristian
could ever have invented the idea of three &
only three persons in the Godhead, of whom on
was a man, the son of man, a man too who
meekness gentleness & self denial were pro
beat. agreeably to scripture reason & commo
sense we say, that Jesus was a man. And wh
do we commonly say about his divinity? a
thing that the scripture says according to th
true sense of the writers, Is it not writt
in your law "I said ye are gods" If he called
them gods, to whom the word of God came &
scripture cannot be broken, ~~then~~ say y
of him whom the father hath sanctified &
sent in to the world. Thou blasphemest "b
cause I said I am the son of God?"
Was the man really god to whom the word
God came? Nay it was the word that was go
so the man Jesus was neither god nor the
son of God, without the word & spirit of Go
that was in him, Deus in illo [illegible]

Of the Divine personality of Christ.

Person is the exterior appearance, form or shape of the body. God essentially considered, being a spirit is without body parts or passions or any exterior form or appearance whatever, whom eye hath not seen, & to whom no one can approach, no man hath seen, God at any time: it is therefore absurd to ascribe personality to him, as Trinitarians do God who is a spirit & not a person was in Christ Jesus who being a man, was capable of personating God, & being the express image of God, was God in person. & God was worshipped in him as personally present. He personated God in a manner that no other individual ever had done, having passed thro the work of regeneration so as to be a real child of God possessing the divine nature in all its fulness. & being the only begotten son was heir of all things. the first & only divine person that ever existed among men until the work of regeneration increased sons & daughters were born unto God. in whom God is in like manner personated.

Of Regeneration

The soul & not the body of man is the
subject of regeneration. Man is a pe
liar genius distinguished from all oth
creatures by his intellectual powers w
came from God & were originally div
else whence these pleasing thought, this fond
desire this longing after immortality? it is t
divinity that stirs within us" which b
ing clothed upon with matter, & connecte
with a system of animal senses has be
come corrupted, deceived & led into error
hence degenerated or out of kind & mu
be regenerated in order to relish those
lime & pure enjoyments congenial to hi
sublime & sacred powers & capacities.
Objects of sense can never satisfy the sou
of man. — & the soul can never taste th
food of heaven until she comes into the
work of regeneration. The word of God i
the seed of regeneration & by the word pre
d we are begotten into the divine natu
& grow into the new man: From God the
was breathed into the first man; but in a
men derives its existence by descent from
Father to son & so also in the work of rege
tion. the spirit is propagated by ministra
on

Of the ~~original Pneuma~~ Holy ~~Breath~~ Ghost

Much is said in the scriptures concerning the Holy Ghost: which antichristians have so construed as to imagine that the Holy Ghost is a person, a being of exterior form or shape which to say no worse is a grand mistake. The word Ghost came from the old english word guest an inmate, & signifies a spirit or the soul of a man. Then if the soul or spirit of a man is not the person or exterior form or appearance of the man why should men be so silly as to say that the breath or spirit of God was a person, or something of an exterior form. The holy Ghost was given & was orginally & title is a gift not a person not visible, or of any material form: It was given to John Baptist & afterwards to Jesus as the abiding spring of life & literally called the holy breath in opposition to the unclean breath of life that is in man by nature. It is the breath of life in every true Believer, received by the word which is ministered by the same pure breath of life in the gospel ministery. He breathed upon them & said receive ye the divine breath

the aspiration of God. The Holy spirit in a Believer is opposite to the carnal mind, & abiding in him becomes his mind & the leading motive of all his actions. he is led by the spirit, led by the spirit & walks after the spirit & not after the flesh, and if it may be said that he follows any person it must be some person who has the mind which was in Christ: "Be ye followers of me." This is the voice of the spirit in a person but that person is not the spirit neither is the spirit the person speaking. The word in the old testament & the Spirit in the new are terms signifying the same thing

Of the personification of Christ in his second appearance.

To personify is to change a thing to a person. For a visible person to represent or personate a thing invisible is personification. If the thing represented is divine, the person representing it becomes a divine person. If the thing be diabolical the representative is a diabolical person. These declarations are plain & intelligible, Men, women, & children have all in their turn been chosen to personify or represent the divine attributes or perfections & the ancients even used beasts and vegetables & things without life to personify their deities

But the more rational among ancients & moderns have adopted human virtues as the brightest emblems of divinity & hence the names titles & attributes of God have been given to persons of distinguished piety & virtue if true Christianism ever had any sense it must be from the three persons of man woman & child equally & alienably furnishing the most proper emblems of the divine perfections In the Jewish heirarchy where military power was the supreme virtue God with them was a man of war, every attribute of deity had its emblem in the masculine genders. But who was to be greatest in the kingdom of heaven? Jesus took a little child & set him in the midst as the representative of God. for God must be owned as the greatest Why have the stupid antichristians forgotten that child? why is he not she not included among the persons of the godhead? This is allsufficient to show that no man of God ever taught that the person of any created being was to be deified that at most they could only personate the divine majesty by some distinguishing virtue or attribute, & serve as a medium of revelation of that which eye hath not seen. Jesus glorified not himself. I have glorified thee in this earthly tabernacle

Of Self Denial.

Self denial is one of the most distinguish
doctrines of the gospel. It is the same as to
nounce personality in the things of God, &
esteem virtue & goodness alone for its own
sake. when we speak of Christ, self and pe
sonality is to be left wholly out of the questio
Jesus denied himself as much as he denied a
other person, and never taught his followers to
worship his person as god or a person of the go
head. & where person is more carefully t
be denied than any other, because in such th
is the greatest room for pride & arrogance. If
God be in us of a truth we must labor the mor
for humility & self abasement. & if God spe
by us not assume the character of the speak
or rob the deity of his honor & glory. all that
ever came before Christ under the names or
it attributes of Jehovah were thieves & robbe
de about our elder brother committed not rob
pere berry to be equal with God (as blind, blasp
& more trinitarians would have him) but made
himself of no reputation and took upon h
the form of a servant. and being in the fashion
of a man he humbled himself. & was obedient till
death, as every good man ought to be.

Of Satan

Satan is a hebrew word and signifies, contrary
an adversary, an enemy, an accuser. many
fanciful ideas have been invented about
this supposed being, who made him & what he
was made for, and where he lives, & what he is
employed about &c, &c. But what most concerns
us is to know who and what is Contrary, an
adversary, an enemy to our own peace & comfort
and that of society: and every Believer, who
in any degree acquainted with himself is at no loss to
find a Satan, having in himself two natures,
contrary the one to the other. so in general terms
we call the flesh, that contrary nature, satan
because it is an enemy to God tour own peace &
happiness. While the race of man is considered in
a state of nature actuated by one principle, satan
is unknown. but when the spirit is given and
man becomes the subject of a divine prescriple
then the principles or passions of an inferior na
ture which before lay dormant are roused up in
enmity & opposition against the good or that which
is superior, & hence as individual persons are go
erned

respectively, by these contrary principles they be
satans or adversaries to each other, seeking ea
other's destruction. When an event of this nature
took place in the creation that a superior & in
rior nature were displayed in men We are not
thorised, with precision to say. as inspired writ
of past ages date those events before the foundati
of any order known to them: The first intimat
of any adversary to revealed light & inspired tru
& a life of moral obedience to a divine principle
at the commencement of the Jewish history. Betw
Nahash and a betrothed virgin. Whether Naha
as some suppose was the sensual principle work
in Adam or in some other character is a questio
of no great importance. In all succeeding ages. th
enmity & opposition has stood between different ra
& orders superior & inferior
& to deliver a church member to satan is to degrade h
to a lower rank, or commit him to the government
of a certain genius whose talents are peculiarly ad
apted to torment & afflict the carnal mind.
The gospel is necessarily furnished with those two
manner of gifts the comforter & the tormenter
& whoever cannot profit under the one must be
consigned to the other.

Of the advocacy of Christ. and his vicarious sufferings.

This is a subject of vital importance: on which the whole world have been in an error since about the middle of the 5th century. at that period the daily sacrifice ceased and the abomination of disolation was set up. i.e. the real sacrifice of offering up a sinful nature to be consumed by the fire of Gods jealousy ceased to be a doctrine of the church and in the room of it the doctrine of Christs vicarious sufferings was set up & with it license & toleration to live after the flesh without any apprehensions of devine displeasure. The apostles & primitive christians owned Jesus Christ as their advocate with the father. so do we. but neither they nor we consider him a vicar An advocate is one who pleads a cause as a vindicator. A vicar is a substitute. The advocate is to see that his client has fair play that no injustice is done him. a vicar is to do or suffer what belongs to his employer. A just court will admit of an advocate in any case but in a criminal case a vicar is inadmissible "The soul that sinneth it shall die. Where two are included in an indictment & only one of them guilty of the crime the advocate is to see that the innocent be acquitted & only the guilty condemned. The vicar standing in the law place of the guilty must pay the penalty

Then if Christ is only an advocate & not a vicar,
is he said to be a propitiation for our sins, & to
fer for them? Ans. A propitiation otherwise
dend atonement is literally a covering. To
an atonement is to make a covering. This belongs
the advocate, not a vicar, The advocate must kno
from his client every thing relating to his case,
evis will not stand in judgment, must be co
& put out of the way so that it can never be seen
every trace & evidence of the crime must be bu
& effectually covered. "Blessed is he whose iniqui
are covered." But he that coverith his sins (himse
without an advocate) shall not prosper". Hen
the necessity of self denial, putting off the old ma
& putting on the new, In case of a change of min
even a common criminal might have plausi
reason to the deny the charge. In the gospel court
plan is perfectly admissible but it must be a
real change not pretended & hence the advoca
chuses to put off the trial until his client is
so changed that he can present him faultless
fore the judge. Our advocate must have ab
dance to suffer for us in bearing our iniquities,
being charged with the management of the cons
as if they were his own, for the client & advoc
are in close connection till the case is decided
Every gospel minister is an advocate, but th
is no need of a vicar in a gospel church. each has
suffer with his advocate until he has become dead
dead unto sin & alive

Of the various appearing of Christ.

An object is said to appear when it becomes manifest, visible or conspicuous to the view either of the eyes or of the mind. Jehovah appeared to Abram. Gen 12. 1. To Isaac 26. 2. To Moses Exod 3. 2. &c &c These appearances were so many manifestations of the divine presence in which certain matters were revealed to the mind of the individual. So also Christ being offered once to emit the sins of many; to them that expect him he will appear the second time (dia pisteos) without blood (aimatos) unto salvation." This text is a very important one and ought to be well guarded & supported in its true reading the original says it was thro faith that christ was to appear. Never the less when the Son of man cometh shall he find faith on the earth? Where there is no object of faith there can be no faith, for faith must have respect to an object. For many ages there was no object of faith no christ no savior, no real manifestation of God on earth. The dispensation of angels terminated with the Jewish economy. the dispensation of man which was a little lower, succeeded. This also terminated with the christian hierarchy. man ceased to be an object of faith

The imposition of the catholic & protestant powers
hood destroyed all confidence in man; That there should
exist on earth no object of faith at the coming of Christ
in. was necessary & consistent, that the son of man might
become the object of faith. There was faith enough in
God & in christ. Millions believed in God & in the Son
but neither were manifest on earth & it was impossible
for any such manifestation to be received in man
No man could ever personify the man Jesus: while he
himself personally was expected to return: this rendered
ed a change of dispensation necessary. seeing that the
person of the man Jesus did not exist. of course by
gradation, the appearance of christ must be in
something a little lower than man: This brings
forward the woman in her order, as a link in the
chain of virtues. She succeeds the male in the display
of those divine excellencies that pertain to her sex &
so becomes an object of faith, the virtues & divine prin-
ciples pertaining to the female & the last in personify-
ing the Attributes & perfections of God. which if disown-
& rejected leaves no room for any hope of salvation.
This manifestation does not by any means place the
female sex at the head of government that would be
the reverse of virtue & good order. her place & order is to be
subject to the man, this is the bone & marrow of the
dispensation the substance of the last appearing of xt. to
teach obedience & subjection. Man long since has ceased
to subject himself to man by faith he is governed by force
& fear, the subject spirit of the woman is to bring all things
into subjection.

... of God is still

The import of petticoat government.

Petticoat compounded of petty small, insignificant, and coat, signifies a little garment adapted to children before their sex becomes distinguished by their dress. Children in this order are not known as male & female but are included under the greek noun Paidion which is neuter gender, "They brought Paidia) little (petticoat children to Jesus that he might bless them" and his saying that of such is the kingdom of heaven was plainly expressive of that order being not male & female or actuated by the impulse of sexual passions. Now to be under petticoat government is to be under the government proper for children in that minor state. The petticoat refers not to the governor but the governed, little children are immediately under the government of the tender mother: who becomes the most lively representative of the saving attributes of Deity God is love: Love is exhibited the most forcibly in the mother, Mercy, kindness, pity, charity, benevolence, justice & every attribute of goodness most eminently displayed in the relation of mother & child reject the character of mother is to reject the faith of xt. appearing & to spurn at petticoat government is a renunciation of the order of simple believers. If a mother in Israel assumes the authority of the male & ceases to show a mother feeling she forfeits her lot & standing which is to be filled by the true & proper character but when children want the breeches. they shew pride & dissatisfaction with their lot and relation: & unless reclaimed will end in the world and the flesh { Whoever receiveth not the kingdom of God as a little child shall in no wise enter therein.

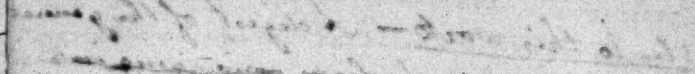
Of Inspired writings.

God is said to speak by a person or thing when by such person or thing a correct knowledge of truth is conveyed to the mind of the writer. hence it is said that all creation speaks. Day unto day uttereth speech & night unto night teacheth knowledge An inspired writer receives his information from the verbal communications of some invisible personage without him but from the well directed labors of his own mind having devoted himself to the study of virtue & the causes of things & prepared himself by retirement from the influence of vice & error & being located in a sphere of sublime contemplation, the heavens are opened to his mind, & the nature of things unfolded in their true appearance all of which he records according to his genius & faculties this not without a correspondent influence from the divine spirit of just men made perfect whose knowledge & wisdom is conveyed to the mind of the writer by spiritual illumination & shaped into words agreeable to the dialect of the inspired person. In this way the child Jesus spake by the evangelists & yet speaketh

d in this manner the man of God is still
t liberty to record & publish truth in whatever
anner or form it appears to his mind Whether
e man Jesus ever said what Mat. Mark, Luk & John
ve recorded or not. those sayings are true & worthy
all acceptation & so of every thing else written by di
ine inspiration. as no prophecy of the scripture is
any private interpretation.

Title to this work — A digest of the general
principles of ~~modern theology~~ ~~emerging in~~ the
Bra & sisters
United society called Shakers.

That is not first which is spiritual, but that
hich is natural & afterward that which is spiritual
To think what a beast I have been it makes me all shuddu
and shake, so filthy so foul & unclean so justly compard to a
make; But since I put on the new man these vile palpitations
have ceas'd that by the good spirit I can sufficiently go'n the beast



Of Hell or the punishment of the wicked.

The Hebrew word Sawl and greek word Hades. rendered hell litterally signify the covered, hidden or unseen place. It is often used to signify the grave or state of the dead, --- As it respects the state or condition of the soul it implies alienation from God & all that is pleasing & consoling to the mind. — The old english verb to hell is to cover. a hellier was the name of one whose trade was to cover houses to be in a hidden, covered situation is literally to be in hell. It is the situation proper for a criminal such as a prison dungeon or pit. a dark hidden or concealed place. Job in his afflictions prayed "O that thou would hide me in hill. not meaning a place of torment but of secrecy. he was ashamed to be seen Hence the idea of the wicked being turned into hell. that is either into the grave, pit prison or place of concealment out of the sight or notice of God & his people. Hell is therefore a situation of rest. They rest in their graves until the resurrection. The whoremonger is at rest in

the concealed place he loveth darkness rather than light because his deeds are evil. The thief & robber love concealment hates or the cave is a situation the most consoling the audacious villain, so of the murderer & every other infamous rascal they chuse to be covered or concealed from the light of justice & goodness. It is in vain to try to affright the wicked with the idea of going to hell, while their greatest hope of peace & comfort is in that concealed situation. It is the thought of heaven that is to such ones alarming. as heaven is literally the opposite of hell. the greek word Ouranos from Oraw to be open & visible. Who then is afraid of hell? not, forsooth, the lovers of darkness but those who stand in the light such as have brought their evil deeds to the light exposed & put them away & enjoy the comforts of justification & peace of conscience such dread the thoughts of going into the dark & loosing the union & fellowship of the innocent people of God. but such as do evil & will not come to the light, are miserable in the society of the just. they are partially in hell & cannot rest till they get soul & body out of the light, where they may rest till the final judg

ment the day of doom when they shall be compassed about with the light of heaven from which they can never hide but appear in all their deformity & then & there be tormented in the presence of God & his holy angels & the fumes of stink that arise from the heated mass will rise up forever & ever & they will have no rest day nor night who worship the beast & his image or receive his mark in their forehead or in their hand. Here is the patience & faith of the saints in now coming to the light & walking in it & becoming so conformed to it that the more it is manifested & displayed the greater their comfort & happiness.

To illustrate the foregoing ideas you may observe how pleasing it is to the wicked to have the gospel candlestick removed out of its place, how glad they are at the death or removal of a faithful minister of the gospel. & on the other hand how distressing it is to the innocent & virtuous Hence said X.t This is the condemnation that light is come into the world & men love darkness rather than light because their deeds are evil.

Of different Orders.

The word order is much used among Believers. In general it signifies a proper arrangement of objects, or the true relation of one thing to another. It is the reverse of confusion, which is blending things together promiscuously, without regard to their proper connection. The word Kosmos, which is rendered order is also translated world. order & world are terms expressive of the same thing. different worlds are nothing more than different orders. going out of the world is going out of the order in which we stood connected with objects around us

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